The Project Gutenberg EBook of The Pilgrim's Progress, by John Bunyan

This eBook is for the use of anyone anywhere at no cost and with almost no restrictions whatsoever. You may copy it, give it away or re-use it under the terms of the Project Gutenberg License included with this eBook or online at www.gutenberg.net

Title: The Pilgrim's Progress

From this world to that which is to come.

Author: John Bunyan

Release Date: June 12, 2008 [EBook #131]

Language: English

*** START OF THIS PROJECT GUTENBERG EBOOK THE PILGRIM'S PROGRESS ***

Produced by SeeWei Toh and Alan R. Light. HTML version by Al Haines.

Notes:

1. Legends: = Sidenotes [Bible reference] = Bible references

2. Sections are numbered for future reference. These sections have been chosen arbitrarily, i.e., {1}, {2}

3. This is 'Part 1', but is a complete work in itself. Bunyan wrote a sequel ('Part 2') some years after the first part, hence the 'Parts'.

THE PILGRIM'S PROGRESS

From This World To That Which Is To Come

by

John Bunyan

Part One

DELIVERED UNDER THE SIMILITUDE OF A DREAM BY JOHN BUNYAN

The Author's Apology for his Book

{1} When at the first I took my pen in hand

Thus for to write, I did not understand

That I at all should make a little book

In such a mode; nay, I had undertook

To make another; which, when almost done,

Before I was aware, I this begun.

And thus it was: I, writing of the way

And race of saints, in this our gospel day,

Fell suddenly into an allegory

About their journey, and the way to glory,

In more than twenty things which I set down.

This done, I twenty more had in my crown;

And they again began to multiply,

Like sparks that from the coals of fire do fly.

Nay, then, thought I, if that you breed so fast,

I'll put you by yourselves, lest you at last

Should prove ad infinitum, and eat out

The book that I already am about.

Well, so I did; but yet I did not think

To shew to all the world my pen and ink

In such a mode; I only thought to make

I knew not what; nor did I undertake

Thereby to please my neighbour: no, not I;

I did it my own self to gratify.

{2} Neither did I but vacant seasons spend

In this my scribble; nor did I intend

But to divert myself in doing this

From worser thoughts which make me do amiss.

Thus, I set pen to paper with delight,

And quickly had my thoughts in black and white.

For, having now my method by the end,

Still as I pulled, it came; and so I penned

It down: until it came at last to be,

For length and breadth, the bigness which you see.

Well, when I had thus put mine ends together,

I shewed them others, that I might see whether

They would condemn them, or them justify:

And some said, Let them live; some, Let them die;

Some said, JOHN, print it; others said, Not so;

Some said, It might do good; others said, No.

Now was I in a strait, and did not see

Which was the best thing to be done by me:

At last I thought, Since you are thus divided,

I print it will, and so the case decided.

{3} For, thought I, some, I see, would have it done,

Though others in that channel do not run:

To prove, then, who advised for the best,

Thus I thought fit to put it to the test.

I further thought, if now I did deny

Those that would have it, thus to gratify.

I did not know but hinder them I might

Of that which would to them be great delight.

For those which were not for its coming forth,

I said to them, Offend you I am loth,

Yet, since your brethren pleased with it be,

Forbear to judge till you do further see.

If that thou wilt not read, let it alone;

Some love the meat, some love to pick the bone.

Yea, that I might them better palliate,

I did too with them thus expostulate:--

{4} May I not write in such a style as this?

In such a method, too, and yet not miss

My end--thy good? Why may it not be done?

Dark clouds bring waters, when the bright bring none.

Yea, dark or bright, if they their silver drops

Cause to descend, the earth, by yielding crops,

Gives praise to both, and carpeth not at either,

But treasures up the fruit they yield together;

Yea, so commixes both, that in her fruit

None can distinguish this from that: they suit

Her well when hungry; but, if she be full,

She spews out both, and makes their blessings null.

You see the ways the fisherman doth take

To catch the fish; what engines doth he make?

Behold how he engageth all his wits;

Also his snares, lines, angles, hooks, and nets;

Yet fish there be, that neither hook, nor line,

Nor snare, nor net, nor engine can make thine:

They must be groped for, and be tickled too,

Or they will not be catch'd, whate'er you do.

How does the fowler seek to catch his game

By divers means! all which one cannot name:

His guns, his nets, his lime-twigs, light, and bell:

He creeps, he goes, he stands; yea, who can tell

Of all his postures? Yet there's none of these

Will make him master of what fowls he please.

Yea, he must pipe and whistle to catch this,

Yet, if he does so, that bird he will miss.

If that a pearl may in a toad's head dwell,

And may be found too in an oyster-shell;

If things that promise nothing do contain

What better is than gold; who will disdain,

That have an inkling of it, there to look,

That they may find it? Now, my little book,

(Though void of all these paintings that may make
It with this or the other man to take)
Is not without those things that do excel
What do in brave but empty notions dwell.
{5} 'Well, yet I am not fully satisfied,
That this your book will stand, when soundly tried.'
Why, what's the matter? 'It is dark.' What though?
'But it is feigned.' What of that? I trow?
Some men, by feigned words, as dark as mine,
Make truth to spangle and its rays to shine.
'But they want solidness.' Speak, man, thy mind.
'They drown the weak; metaphors make us blind.'
Solidity, indeed, becomes the pen
Of him that writeth things divine to men;
But must I needs want solidness, because
By metaphors I speak? Were not God's laws,
His gospel laws, in olden times held forth
By types, shadows, and metaphors? Yet loth
Will any sober man be to find fault
With them, lest he be found for to assault
The highest wisdom. No, he rather stoops,
And seeks to find out what by pins and loops,
By calves and sheep, by heifers and by rams,
By birds and herbs, and by the blood of lambs,

God speaketh to him; and happy is he

That finds the light and grace that in them be.

{6} Be not too forward, therefore, to conclude

That I want solidness--that I am rude;

All things solid in show not solid be;

All things in parables despise not we;

Lest things most hurtful lightly we receive,

And things that good are, of our souls bereave.

My dark and cloudy words, they do but hold

The truth, as cabinets enclose the gold.

The prophets used much by metaphors

To set forth truth; yea, who so considers Christ,

his apostles too, shall plainly see,

That truths to this day in such mantles be.

Am I afraid to say, that holy writ,

Which for its style and phrase puts down all wit,

Is everywhere so full of all these things--

Dark figures, allegories? Yet there springs

From that same book that lustre, and those rays

Of light, that turn our darkest nights to days.

{7} Come, let my carper to his life now look,

And find there darker lines than in my book

He findeth any; yea, and let him know,

That in his best things there are worse lines too.

May we but stand before impartial men,

To his poor one I dare adventure ten,

That they will take my meaning in these lines

Far better than his lies in silver shrines.

Come, truth, although in swaddling clouts, I find,

Informs the judgement, rectifies the mind;

Pleases the understanding, makes the will

Submit; the memory too it doth fill

With what doth our imaginations please;

Likewise it tends our troubles to appease.

Sound words, I know, Timothy is to use,

And old wives' fables he is to refuse;

But yet grave Paul him nowhere did forbid

The use of parables; in which lay hid

That gold, those pearls, and precious stones that were

Worth digging for, and that with greatest care.

Let me add one word more. O man of God,

Art thou offended? Dost thou wish I had

Put forth my matter in another dress?

Or, that I had in things been more express?

Three things let me propound; then I submit

To those that are my betters, as is fit.

{8} 1. I find not that I am denied the use

Of this my method, so I no abuse

Put on the words, things, readers; or be rude

In handling figure or similitude,

In application; but, all that I may,

Seek the advance of truth this or that way

Denied, did I say? Nay, I have leave

(Example too, and that from them that have

God better pleased, by their words or ways,

Than any man that breatheth now-a-days)

Thus to express my mind, thus to declare

Things unto thee that excellentest are.

2. I find that men (as high as trees) will write

Dialogue-wise; yet no man doth them slight

For writing so: indeed, if they abuse

Truth, cursed be they, and the craft they use

To that intent; but yet let truth be free

To make her sallies upon thee and me,

Which way it pleases God; for who knows how,

Better than he that taught us first to plough,

To guide our mind and pens for his design?

And he makes base things usher in divine.

3. I find that holy writ in many places

Hath semblance with this method, where the cases

Do call for one thing, to set forth another;

Use it I may, then, and yet nothing smother

Truth's golden beams: nay, by this method may

Make it cast forth its rays as light as day.

And now before I do put up my pen,

I'll shew the profit of my book, and then

Commit both thee and it unto that Hand

That pulls the strong down, and makes weak ones stand.

This book it chalketh out before thine eyes

The man that seeks the everlasting prize;

It shews you whence he comes, whither he goes;

What he leaves undone, also what he does;

It also shows you how he runs and runs,

Till he unto the gate of glory comes.

{9} It shows, too, who set out for life amain,

As if the lasting crown they would obtain;

Here also you may see the reason why

They lose their labour, and like fools do die.

This book will make a traveller of thee,

If by its counsel thou wilt ruled be;

It will direct thee to the Holy Land,

If thou wilt its directions understand:

Yea, it will make the slothful active be;

The blind also delightful things to see.

Art thou for something rare and profitable?

Wouldest thou see a truth within a fable?

Art thou forgetful? Wouldest thou remember

From New-Year's day to the last of December?

Then read my fancies; they will stick like burs,

And may be, to the helpless, comforters.

This book is writ in such a dialect

As may the minds of listless men affect:

It seems a novelty, and yet contains

Nothing but sound and honest gospel strains.

Wouldst thou divert thyself from melancholy?

Wouldst thou be pleasant, yet be far from folly?

Wouldst thou read riddles, and their explanation?

Or else be drowned in thy contemplation?

Dost thou love picking meat? Or wouldst thou see

A man in the clouds, and hear him speak to thee?

Wouldst thou be in a dream, and yet not sleep?

Or wouldst thou in a moment laugh and weep?

Wouldest thou lose thyself and catch no harm,

And find thyself again without a charm?

Wouldst read thyself, and read thou knowest not what,

And yet know whether thou art blest or not,

By reading the same lines? Oh, then come hither,

And lay my book, thy head, and heart together.

JOHN BUNYAN.

THE PILGRIM'S PROGRESS

In the Similitude of a Dream

{10} As I walked through the wilderness of this world, I lighted on a certain place where was a Den,

and I laid me down in that place to sleep: and, as I slept, I dreamed a dream. I dreamed, and behold, I

saw a man clothed with rags, standing in a certain place, with his face from his own house, a book in

his hand, and a great burden upon his back. [Isa. 64:6; Luke 14:33; Ps. 38:4; Hab. 2:2; Acts 16:30,31]

I looked, and saw him open the book, and read therein; and, as he read, he wept, and trembled; and,

not being able longer to contain, he brake out with a lamentable cry, saying, "What shall I do?" [Acts

2:37]

{11} In this plight, therefore, he went home and refrained himself as long as he could, that his wife

and children should not perceive his distress; but he could not be silent long, because that his trouble

increased. Wherefore at length he brake his mind to his wife and children; and thus he began to talk to

them: O my dear wife, said he, and you the children of my bowels, I, your dear friend, am in myself

undone by reason of a burden that lieth hard upon me; moreover, I am for certain informed that this

our city will be burned with fire from heaven; in which fearful overthrow, both myself, with thee my

wife, and you my sweet babes, shall miserably come to ruin, except (the which yet I see not) some

way of escape can be found, whereby we may be delivered. At this his relations were sore amazed;

not for that they believed that what he had said to them was true, but

because they thought that some

frenzy distemper had got into his head; therefore, it drawing towards night, and they hoping that sleep

might settle his brains, with all haste they got him to bed. But the night was as troublesome to him as

the day; wherefore, instead of sleeping, he spent it in sighs and tears. So, when the morning was

come, they would know how he did. He told them, Worse and worse: he also set to talking to them

again; but they began to be hardened. They also thought to drive away his distemper by harsh and

surly carriages to him; sometimes they would deride, sometimes they would chide, and sometimes

they would quite neglect him. Wherefore he began to retire himself to his chamber, to pray for and

pity them, and also to condole his own misery; he would also walk solitarily in the fields, sometimes

reading, and sometimes praying: and thus for some days he spent his time.

{12} Now, I saw, upon a time, when he was walking in the fields, that he was, as he was wont,

reading in his book, and greatly distressed in his mind; and, as he read, he burst out, as he had done

before, crying, "What shall I do to be saved?"

{13} I saw also that he looked this way and that way, as if he would run; yet he stood still, because,

as I perceived, he could not tell which way to go. I looked then, and saw a man named Evangelist

coming to him and asked, Wherefore dost thou cry? [Job 33:23]

{14} He answered, Sir, I perceive by the book in my hand, that I am condemned to die, and after that

to come to judgement [Heb. 9:27]; and I find that I am not willing to do the first [Job 16:21], nor able

to do the second. [Ezek. 22:14]

CHRISTIAN no sooner leaves the World but meets EVANGELIST, who lovingly him greets With

tidings of another: and doth show Him how to mount to that from this below.

{15} Then said Evangelist, Why not willing to die, since this life is attended with so many evils? The

man answered, Because I fear that this burden is upon my back will sink me lower than the grave, and

I shall fall into Tophet. [Isa. 30:33] And, Sir, if I be not fit to go to prison, I am not fit, I am sure, to

go to judgement, and from thence to execution; and the thoughts of these things make me cry.

{16} Then said Evangelist, If this be thy condition, why standest thou still? He answered, Because I

know not whither to go. Then he gave him a parchment roll, and there was written within, Flee from

the wrath to come. [Matt. 3.7]

{17} The man therefore read it, and looking upon Evangelist very carefully, said, Whither must I fly?

Then said Evangelist, pointing with his finger over a very wide field, Do you see yonder wicket-gate?

[Matt. 7:13,14] The man said, No. Then said the other, Do you see yonder shining light? [Ps.

119:105; 2 Pet. 1:19] He said, I think I do. Then said Evangelist, Keep that light in your eye, and go

up directly thereto: so shalt thou see the gate; at which, when thou knockest, it shall be told thee what

thou shalt do.

{18} So I saw in my dream that the man began to run.

Now, he had not run far from his own door, but his wife and children, perceiving it, began to cry after

him to return; but the man put his fingers in his ears, and ran on, crying, Life! life! eternal life! [Luke

14:26] So he looked not behind him, but fled towards the middle of the plain. [Gen. 19:17]

{19} The neighbours also came out to see him run [Jer. 20:10]; and, as he ran, some mocked, others

threatened, and some cried after him to return; and, among those that did so, there were two that

resolved to fetch him back by force. The name of the one was Obstinate and the name of the other

Pliable. Now, by this time, the man was got a good distance from them; but, however, they were

resolved to pursue him, which they did, and in a little time they overtook him. Then said the man,

Neighbours, wherefore are ye come? They said, To persuade you to go back with us. But he said,

That can by no means be; you dwell, said he, in the City of Destruction, the place also where I was

born: I see it to be so; and, dying there, sooner or later, you will sink lower than the grave, into a

place that burns with fire and brimstone: be content, good neighbours, and go along with me.

{20} OBST. What! said Obstinate, and leave our friends and our comforts behind us?

CHR. Yes, said Christian, for that was his name, because that ALL which you shall forsake is not

worthy to be compared with a little of that which I am seeking to enjoy [2 Cor. 4:18]; and, if you will

go along with me, and hold it, you shall fare as I myself; for there, where I go, is enough and to spare.

[Luke 15:17] Come away, and prove my words.

{21} OBST. What are the things you seek, since you leave all the world to find them?

CHR. I seek an inheritance incorruptible, undefiled, and that fadeth not away [1 Pet. 1:4], and it is

laid up in heaven, and safe there [Heb. 11:16], to be bestowed, at the time appointed, on them that

diligently seek it. Read it so, if you will, in my book.

OBST. Tush! said Obstinate, away with your book; will you go back with us or no?

CHR. No, not I, said the other, because I have laid my hand to the plough. [Luke 9:62]

{22} OBST. Come, then, neighbour Pliable, let us turn again, and go home without him; there is a

company of these crazy-headed coxcombs, that, when they take a fancy by the end, are wiser in their

own eyes than seven men that can render a reason. [Prov. 26:16]

PLI. Then said Pliable, Don't revile; if what the good Christian says is true, the things he looks after

are better than ours: my heart inclines to go with my neighbour.

OBST. What! more fools still! Be ruled by me, and go back; who knows whither such a brain-sick

fellow will lead you? Go back, go back, and be wise.

{23} CHR. Nay, but do thou come with thy neighbour, Pliable; there are such things to be had which I

spoke of, and many more glorious besides. If you believe not me, read here in this book; and for the

truth of what is expressed therein, behold, all is confirmed by the

blood of Him that made it. [Heb.

9:17-22; 13:20]

PLI. Well, neighbour Obstinate, said Pliable, I begin to come to a point; I intend to go along with this

good man, and to cast in my lot with him: but, my good companion, do you know the way to this

desired place?

{24} CHR. I am directed by a man, whose name is Evangelist, to speed me to a little gate that is

before us, where we shall receive instructions about the way.

PLI. Come, then, good neighbour, let us be going. Then they went both together.

OBST. And I will go back to my place, said Obstinate; I will be no companion of such misled,

fantastical fellows.

{25} Now, I saw in my dream, that when Obstinate was gone back, Christian and Pliable went talking

over the plain; and thus they began their discourse.

{26} CHR. Come, neighbour Pliable, how do you do? I am glad you are persuaded to go along with

me. Had even Obstinate himself but felt what I have felt of the powers and terrors of what is yet

unseen, he would not thus lightly have given us the back.

PLI. Come, neighbour Christian, since there are none but us two here, tell me now further what the

things are, and how to be enjoyed, whither we are going.

{27} CHR. I can better conceive of them with my mind, than speak of them with my tongue. God's

things unspeakable: but yet, since you are desirous to know, I will

read of them in my book.

PLI. And do you think that the words of your book are certainly true?

CHR. Yes, verily; for it was made by Him that cannot lie. [Titus 1:2]

PLI. Well said; what things are they?

CHR. There is an endless kingdom to be inhabited, and everlasting life to be given us, that we may

inhabit that kingdom for ever. [Isa. 45:17; John 10:28,29]

PLI. Well said; and what else?

CHR. There are crowns and glory to be given us, and garments that will make us shine like the sun in

the firmament of heaven. [2 Tim. 4:8; Rev. 3:4; Matt. 13:43]

PLI. This is very pleasant; and what else?

CHR. There shall be no more crying, nor Sorrow: for He that is owner of the place will wipe all

tears from our eyes. [Isa. 25.6-8; Rev. 7:17, 21:4]

{28} PLI. And what company shall we have there?

CHR. There we shall be with seraphims and cherubims, creatures that will dazzle your eyes to look

on them. [Isa. 6:2] There also you shall meet with thousands and ten thousands that have gone before

us to that place; none of them are hurtful, but loving and holy; every one walking in the sight of God,

and standing in his presence with acceptance for ever. [1 Thess. 4:16,17; Rev. 5:11] In a word, there

we shall see the elders with their golden crowns [Rev. 4:4], there we shall see the holy virgins with

their golden harps [Rev. 14:1-5], there we shall see men that by the world were cut in pieces, burnt in

flames, eaten of beasts, drowned in the seas, for the love that they bare to the Lord of the place, all

well, and clothed with immortality as with a garment. [John 12:25; 2 Cor. 5:4]

PLI. The hearing of this is enough to ravish one's heart. But are these things to be enjoyed? How shall

we get to be sharers thereof?

CHR. The Lord, the Governor of the country, hath recorded that in this book; the substance of which

is, If we be truly willing to have it, he will bestow it upon us freely.

PLI. Well, my good companion, glad am I to hear of these things: come on, let us mend our pace.

CHR. I cannot go so fast as I would, by reason of this burden that is on my back.

{29} Now I saw in my dream, that just as they had ended this talk they drew near to a very miry

slough, that was in the midst of the plain; and they, being heedless, did both fall suddenly into the bog.

The name of the slough was Despond. Here, therefore, they wallowed for a time, being grievously

bedaubed with the dirt; and Christian, because of the burden that was on his back, began to sink in the

mire.

{30} PLI. Then said Pliable; Ah! neighbour Christian, where are you now?

CHR. Truly, said Christian, I do not know.

PLI. At this Pliable began to be offended, and angrily said to his fellow, Is this the happiness you

have told me all this while of? If we have such ill speed at our first setting out, what may we expect

betwixt this and our journey's end? May I get out again with my life, you shall possess the brave

country alone for me. And, with that, he gave a desperate struggle or two, and got out of the mire on

that side of the slough which was next to his own house: so away he went, and Christian saw him no

more.

{31} Wherefore Christian was left to tumble in the Slough of Despond alone: but still he endeavoured

to struggle to that side of the slough that was still further from his own house, and next to the wicket-

gate; the which he did, but could not get out, because of the burden that was upon his back: but I

beheld in my dream, that a man came to him, whose name was Help, and asked him, What he did

there?

CHR. Sir, said Christian, I was bid go this way by a man called Evangelist, who directed me also to

yonder gate, that I might escape the wrath to come; and as I was going thither I fell in here.

{32} HELP. But why did not you look for the steps?

CHR. Fear followed me so hard, that I fled the next way, and fell in.

HELP. Then said he, Give me thy hand: so he gave him his hand, and he drew him out, and set him

upon sound ground, and bid him go on his way. [Ps. 40:2]

{33} Then I stepped to him that plucked him out, and said, Sir, wherefore, since over this place is the

way from the City of Destruction to yonder gate, is it that this plat is not mended, that poor travellers

might go thither with more security? And he said unto me, This miry

slough is such a place as cannot

be mended; it is the descent whither the scum and filth that attends conviction for sin doth continually

run, and therefore it is called the Slough of Despond; for still, as the sinner is awakened about his lost

condition, there ariseth in his soul many fears, and doubts, and discouraging apprehensions, which all

of them get together, and settle in this place. And this is the reason of the badness of this ground.

{34} It is not the pleasure of the King that this place should remain so bad. [Isa. 35:3,4] His

labourers also have, by the direction of His Majesty's surveyors, been for above these sixteen

hundred years employed about this patch of ground, if perhaps it might have been mended: yea, and to

my knowledge, said he, here have been swallowed up at least twenty thousand cart-loads, yea,

millions of wholesome instructions, that have at all seasons been brought from all places of the King's

dominions, and they that can tell, say they are the best materials to make good ground of the place; if

so be, it might have been mended, but it is the Slough of Despond still, and so will be when they have

done what they can.

{35} True, there are, by the direction of the Law-giver, certain good and substantial steps, placed

even through the very midst of this slough; but at such time as this place doth much spew out its filth,

as it doth against change of weather, these steps are hardly seen; or, if they be, men, through the

dizziness of their heads, step beside, and then they are bemired to

purpose, notwithstanding the steps

be there; but the ground is good when they are once got in at the gate. [1 Sam. 12:23]

{36} Now, I saw in my dream, that by this time Pliable was got home to his house again, so that his

neighbours came to visit him; and some of them called him wise man for coming back, and some

called him fool for hazarding himself with Christian: others again did mock at his cowardliness;

saying, Surely, since you began to venture, I would not have been so base to have given out for a few

difficulties. So Pliable sat sneaking among them. But at last he got more confidence, and then they all

turned their tales, and began to deride poor Christian behind his back. And thus much concerning

Pliable.

{37} Now, as Christian was walking solitarily by himself, he espied one afar off, come crossing over

the field to meet him; and their hap was to meet just as they were crossing the way of each other. The

gentleman's name that met him was Mr. Worldly Wiseman, he dwelt in the town of Carnal Policy, a

very great town, and also hard by from whence Christian came. This man, then, meeting with

Christian, and having some inkling of him,--for Christian's setting forth from the City of Destruction

was much noised abroad, not only in the town where he dwelt, but also it began to be the town talk in

some other places,--Mr. Worldly Wiseman, therefore, having some guess of him, by beholding his

laborious going, by observing his sighs and groans, and the like, began

thus to enter into some talk

with Christian.

{38} WORLD. How now, good fellow, whither away after this burdened manner?

CHR. A burdened manner, indeed, as ever, I think, poor creature had! And whereas you ask me,

Whither away? I tell you, Sir, I am going to yonder wicket-gate before me; for there, as I am

informed, I shall be put into a way to be rid of my heavy burden.

WORLD. Hast thou a wife and children?

CHR. Yes; but I am so laden with this burden that I cannot take that pleasure in them as formerly;

methinks I am as if I had none. [1 Cor 7:29]

WORLD. Wilt thou hearken unto me if I give thee counsel?

CHR. If it be good, I will; for I stand in need of good counsel.

{39} WORLD. I would advise thee, then, that thou with all speed get thyself rid of thy burden; for

thou wilt never be settled in thy mind till then; nor canst thou enjoy the benefits of the blessing which

God hath bestowed upon thee till then.

CHR. That is that which I seek for, even to be rid of this heavy burden; but get it off myself, I cannot;

nor is there any man in our country that can take it off my shoulders; therefore am I going this way, as I

told you, that I may be rid of my burden.

WORLD. Who bid thee go this way to be rid of thy burden?

CHR. A man that appeared to me to be a very great and honourable person; his name, as I remember,

is Evangelist.

{40} WORLD. I beshrew him for his counsel! there is not a more dangerous and troublesome way in

the world than is that unto which he hath directed thee; and that thou shalt find, if thou wilt be ruled by

his counsel. Thou hast met with something, as I perceive, already; for I see the dirt of the Slough of

Despond is upon thee; but that slough is the beginning of the sorrows that do attend those that go on in

that way. Hear me, I am older than thou; thou art like to meet with, in the way which thou goest,

wearisomeness, painfulness, hunger, perils, nakedness, sword, lions, dragons, darkness, and, in a

word, death, and what not! These things are certainly true, having been confirmed by many

testimonies. And why should a man so carelessly cast away himself, by giving heed to a stranger?

CHR. Why, Sir, this burden upon my back is more terrible to me than all these things which you have

mentioned; nay, methinks I care not what I meet with in the way, if so be I can also meet with

deliverance from my burden.

{41} WORLD. How camest thou by the burden at first?

CHR. By reading this book in my hand.

WORLD. I thought so; and it is happened unto thee as to other weak men, who, meddling with things

too high for them, do suddenly fall into thy distractions; which distractions do not only unman men, as

thine, I perceive, have done thee, but they run them upon desperate ventures to obtain they know not

what.

CHR. I know what I would obtain; it is ease for my heavy burden.

{42} WORLD. But why wilt thou seek for ease this way, seeing so many dangers attend it? especially

since, hadst thou but patience to hear me, I could direct thee to the obtaining of what thou desirest,

without the dangers that thou in this way wilt run thyself into; yea, and the remedy is at hand. Besides,

I will add, that instead of those dangers, thou shalt meet with much safety, friendship, and content.

CHR. Pray, Sir, open this secret to me.

{43} WORLD. Why, in yonder village--the village is named Morality--there dwells a gentleman

whose name is Legality, a very judicious man, and a man of very good name, that has skill to help

men off with such burdens as thine are from their shoulders: yea, to my knowledge, he hath done a

great deal of good this way; ay, and besides, he hath skill to cure those that are somewhat crazed in

their wits with their burdens. To him, as I said, thou mayest go, and be helped presently. His house is

not quite a mile from this place, and if he should not be at home himself, he hath a pretty young man to

his son, whose name is Civility, that can do it (to speak on) as well as the old gentleman himself;

there, I say, thou mayest be eased of thy burden; and if thou art not minded to go back to thy former

habitation, as, indeed, I would not wish thee, thou mayest send for thy wife and children to thee to this

village, where there are houses now stand empty, one of which thou mayest have at reasonable rates;

provision is there also cheap and good; and that which will make thy life the more happy is, to be

sure, there thou shalt live by honest neighbours, in credit and good fashion.

{44} Now was Christian somewhat at a stand; but presently he concluded, if this be true, which this

gentleman hath said, my wisest course is to take his advice; and with that he thus further spoke.

{45} CHR. Sir, which is my way to this honest man's house?

WORLD. Do you see yonder hill?

CHR. Yes, very well.

WORLD. By that hill you must go, and the first house you come at is his.

{46} So Christian turned out of his way to go to Mr. Legality's house for help; but, behold, when he

was got now hard by the hill, it seemed so high, and also that side of it that was next the wayside did

hang so much over, that Christian was afraid to venture further, lest the hill should fall on his head;

wherefore there he stood still and wotted not what to do. Also his burden now seemed heavier to him

than while he was in his way. There came also flashes of fire out of the hill, that made Christian

afraid that he should be burned. [Ex. 19:16, 18] Here, therefore, he sweat and did quake for fear.

[Heb. 12:21]

When Christians unto carnal men give ear, Out of their way they go, and pay for 't dear; For Master

Worldly Wiseman can but shew A saint the way to bondage and to woe.

{47} And now he began to be sorry that he had taken Mr. Worldly Wiseman's counsel. And with that

he saw Evangelist coming to meet him; at the sight also of whom he began to blush for shame. So

Evangelist drew nearer and nearer; and coming up to him, he looked upon him with a severe and

dreadful countenance, and thus began to reason with Christian.

{48} EVAN. What dost thou here, Christian? said he: at which words Christian knew not what to

answer; wherefore at present he stood speechless before him. Then said Evangelist further, Art not

thou the man that I found crying without the walls of the City of Destruction?

CHR. Yes, dear Sir, I am the man.

EVAN. Did not I direct thee the way to the little wicket-gate?

CHR. Yes, dear Sir, said Christian.

EVAN. How is it, then, that thou art so quickly turned aside? for thou art now out of the way.

{49} CHR. I met with a gentleman so soon as I had got over the Slough of Despond, who persuaded

me that I might, in the village before me, find a man that would take off my burden.

EVAN. What was he?

CHR. He looked like a gentleman, and talked much to me, and got me at last to yield; so I came hither;

but when I beheld this hill, and how it hangs over the way, I suddenly made a stand lest it should fall

on my head.

EVAN. What said that gentleman to you?

CHR. Why, he asked me whither I was going, and I told him.

EVAN. And what said he then?

CHR. He asked me if I had a family? And I told him. But, said I, I am so loaden with the burden that

is on my back, that I cannot take pleasure in them as formerly.

EVAN. And what said he then?

{50} CHR. He bid me with speed get rid of my burden; and I told him that it was ease that I sought.

And said I, I am therefore going to yonder gate, to receive further direction how I may get to the place

of deliverance. So he said that he would shew me a better way, and short, not so attended with

difficulties as the way, Sir, that you set me in; which way, said he, will direct you to a gentleman's

house that hath skill to take off these burdens, so I believed him, and turned out of that way into this, if

haply I might be soon eased of my burden. But when I came to this place, and beheld things as they

are, I stopped for fear (as I said) of danger: but I now know not what to do.

{51} EVAN. Then, said Evangelist, stand still a little, that I may show thee the words of God. So he

stood trembling. Then said Evangelist, "See that ye refuse not him that speaketh. For if they escaped

not who refused him that spake on earth, much more shall not we escape, if we turn away from him

that speaketh from heaven." [Heb. 12:25] He said, moreover, "Now the just shall live by faith: but if

any man draw back, my soul shall have no pleasure in him." [Heb. 10:38] He also did thus apply

them: Thou art the man that art running into this misery; thou hast begun to reject the counsel of the

Most High, and to draw back thy foot from the way of peace, even almost to the hazarding of thy

perdition.

{52} Then Christian fell down at his feet as dead, crying, "Woe is me, for I am undone!" At the sight

of which Evangelist caught him by the right hand, saying, "All manner of sin and blasphemies shall be

forgiven unto men." [Matt. 12:31, Mark 3:28] "Be not faithless, but believing." [John 20:27] Then did

Christian again a little revive, and stood up trembling, as at first, before Evangelist.

{53} Then Evangelist proceeded, saying, Give more earnest heed to the things that I shall tell thee of.

I will now show thee who it was that deluded thee, and who it was also to whom he sent thee. --The

man that met thee is one Worldly Wiseman, and rightly is he so called; partly, because he savoureth

only the doctrine of this world, [1 John 4:5] (therefore he always goes to the town of Morality to

church): and partly because he loveth that doctrine best, for it saveth him best from the cross. [Gal

6:12] And because he is of this carnal temper, therefore he seeketh to pervert my ways, though right.

Now there are three things in this man's counsel, that thou must utterly abhor.

1. His turning thee out of the way. 2. His labouring to render the cross odious to thee. And, 3. His

setting thy feet in that way that leadeth unto the administration of death.

{54} First, Thou must abhor his turning thee out of the way; and thine own consenting thereunto:

because this is to reject the counsel of God for the sake of the counsel of a Worldly Wiseman. The

Lord says, "Strive to enter in at the strait gate" [Luke 13:24], the gate to which I sent thee; for "strait

is the gate that leadeth unto life, and few there be that find it." [Matt. 7:14] From this little wicket-

gate, and from the way thereto, hath this wicked man turned thee, to the bringing of thee almost to

destruction; hate, therefore, his turning thee out of the way, and abhor thyself for hearkening to him.

{55} Secondly, Thou must abhor his labouring to render the cross odious unto thee; for thou art to

prefer it "before the treasures in Egypt." [Heb. 11:25,26] Besides the King of glory hath told thee, that

he that "will save his life shall lose it." [Mark 8:35; John 12:25; Matt. 10:39] And, "He that cometh

after me, and hateth not his father, and mother, and wife, and children, and brethren, and sisters, yea,

and his own life also, he cannot be my disciple." [Luke 14:26] I say, therefore, for man to labour to

persuade thee, that that shall be thy death, without which, THE TRUTH hath said, thou canst not have

eternal life; this doctrine thou must abhor.

{56} Thirdly, Thou must hate his setting of thy feet in the way that leadeth to the ministration of death.

And for this thou must consider to whom he sent thee, and also how unable that person was to deliver

thee from thy burden.

{57} He to whom thou wast sent for ease, being by name Legality, is

the son of the bond-woman

which now is, and is in bondage with her children [Gal 4:21-27]; and is, in a mystery, this Mount

Sinai, which thou hast feared will fall on thy head. Now, if she, with her children, are in bondage,

how canst thou expect by them to be made free? This Legality, therefore, is not able to set thee free

from thy burden. No man was as yet ever rid of his burden by him; no, nor ever is like to be: ye

cannot be justified by the works of the law; for by the deeds of the law no man living can be rid of his

burden: therefore, Mr. Worldly Wiseman is an alien, and Mr. Legality is a cheat; and for his son

Civility, notwithstanding his simpering looks, he is but a hypocrite and cannot help thee. Believe me,

there is nothing in all this noise, that thou hast heard of these sottish men, but a design to beguile thee

of thy salvation, by turning thee from the way in which I had set thee. After this, Evangelist called

aloud to the heavens for confirmation of what he had said: and with that there came words and fire out

of the mountain under which poor Christian stood, that made the hair of his flesh stand up. The words

were thus pronounced: 'As many as are of the works of the law are under the curse; for it is written,

Cursed is every one that continueth not in all things which are written in the book of the law to do

them.' [Gal. 3:10]

{58} Now Christian looked for nothing but death, and began to cry out lamentably; even cursing the

time in which he met with Mr. Worldly Wiseman; still calling himself

a thousand fools for hearkening

to his counsel; he also was greatly ashamed to think that this gentleman's arguments, flowing only

from the flesh, should have the prevalency with him as to cause him to forsake the right way. This

done, he applied himself again to Evangelist in words and sense as follow:

{59} CHR. Sir, what think you? Is there hope? May I now go back and go up to the wicket-gate?

Shall I not be abandoned for this, and sent back from thence ashamed? I am sorry I have hearkened to

this man's counsel. But may my sin be forgiven?

EVAN. Then said Evangelist to him, Thy sin is very great, for by it thou hast committed two evils:

thou hast forsaken the way that is good, to tread in forbidden paths; yet will the man at the gate

receive thee, for he has goodwill for men; only, said he, take heed that thou turn not aside again, 'lest

thou perish from the way, when his wrath is kindled but a little.' [Ps. 2:12] Then did Christian

address himself to go back; and Evangelist, after he had kissed him, gave him one smile, and bid him

God-speed. So he went on with haste, neither spake he to any man by the way; nor, if any asked him,

would he vouchsafe them an answer. He went like one that was all the while treading on forbidden

ground, and could by no means think himself safe, till again he was got into the way which he left, to

follow Mr. Worldly Wiseman's counsel. So, in process of time, Christian got up to the gate. Now,

over the gate there was written, 'Knock, and it shall be opened unto

you.' [Matt 7:8]

{60} "He that will enter in must first without

Stand knocking at the Gate, nor need he doubt

That is A KNOCKER but to enter in;

For God can love him, and forgive his sin."

He knocked, therefore, more than once or twice, saying--

"May I now enter here? Will he within

Open to sorry me, though I have been

An undeserving rebel? Then shall I

Not fail to sing his lasting praise on high."

At last there came a grave person to the gate, named Good-will, who asked who was there? and

whence he came? and what he would have?

{61} CHR. Here is a poor burdened sinner. I come from the City of Destruction, but am going to

Mount Zion, that I may be delivered from the wrath to come. I would therefore, Sir, since I am

informed that by this gate is the way thither, know if you are willing to let me in?

GOOD-WILL. I am willing with all my heart, said he; and with that he opened the gate.

{62} So when Christian was stepping in, the other gave him a pull. Then said Christian, What means

that? The other told him. A little distance from this gate, there is erected a strong castle, of which

Beelzebub is the captain; from thence, both he and them that are with him shoot arrows at those that

come up to this gate, if haply they may die before they can enter in.

Then said Christian, I rejoice and tremble. So when he was got in, the man of the gate asked him who

directed him thither?

{63} CHR. Evangelist bid me come hither, and knock, (as I did); and he said that you, Sir, would tell

me what I must do.

GOOD-WILL. An open door is set before thee, and no man can shut it.

CHR. Now I begin to reap the benefits of my hazards.

GOOD-WILL. But how is it that you came alone?

CHR. Because none of my neighbours saw their danger, as I saw mine.

GOOD-WILL. Did any of them know of your coming?

CHR. Yes; my wife and children saw me at the first, and called after me to turn again; also, some of

my neighbours stood crying and calling after me to return; but I put my fingers in my ears, and so came

on my way.

GOOD-WILL. But did none of them follow you, to persuade you to go back?

CHR. Yes, both Obstinate and Pliable; but when they saw that they could not prevail, Obstinate went

railing back, but Pliable came with me a little way.

GOOD-WILL. But why did he not come through?

{64} CHR. We, indeed, came both together, until we came at the Slough of Despond, into the which

we also suddenly fell. And then was my neighbour, Pliable, discouraged, and would not venture

further. Wherefore, getting out again on that side next to his own house, he told me I should possess

the brave country alone for him; so he went his way, and I came mine--he after Obstinate, and I to this

gate.

GOOD-WILL. Then said Good-will, Alas, poor man! is the celestial glory of so small esteem with

him, that he counteth it not worth running the hazards of a few difficulties to obtain it?

{65} CHR. Truly, said Christian, I have said the truth of Pliable, and if I should also say all the truth

of myself, it will appear there is no betterment betwixt him and myself. It is true, he went back to his

own house, but I also turned aside to go in the way of death, being persuaded thereto by the carnal

arguments of one Mr. Worldly Wiseman.

GOOD-WILL. Oh, did he light upon you? What! he would have had you a sought for ease at the hands

of Mr. Legality. They are, both of them, a very cheat. But did you take his counsel?

CHR. Yes, as far as I durst; I went to find out Mr. Legality, until I thought that the mountain that stands

by his house would have fallen upon my head; wherefore there I was forced to stop.

GOOD-WILL. That mountain has been the death of many, and will be the death of many more; it is

well you escaped being by it dashed in pieces.

CHR. Why, truly, I do not know what had become of me there, had not Evangelist happily met me

again, as I was musing in the midst of my dumps; but it was God's mercy that he came to me again, for

else I had never come hither. But now I am come, such a one as I am, more fit, indeed, for death, by

that mountain, than thus to stand talking with my lord; but, oh, what a favour is this to me, that yet I am

admitted entrance here!

{66} GOOD-WILL. We make no objections against any, notwithstanding all that they have done

before they came hither. They are in no wise cast out [John vi.37]; and therefore, good Christian,

come a little way with me, and I will teach thee about the way thou must go. Look before thee; dost

thou see this narrow way? THAT is the way thou must go; it was cast up by the patriarchs, prophets,

Christ, and his apostles; and it is as straight as a rule can make it. This is the way thou must go.

{67} CHR. But, said Christian, are there no turnings or windings by which a stranger may lose his

way?

GOOD-WILL. Yes, there are many ways butt down upon this, and they are crooked and wide. But

thus thou mayest distinguish the right from the wrong, the right only being straight and narrow. [Matt

7:14]

{68} Then I saw in my dream that Christian asked him further if he could not help him off with his

burden that was upon his back; for as yet he had not got rid thereof, nor could he by any means get it

off without help.

He told him, As to thy burden, be content to bear it, until thou comest to the place of deliverance; for

there it will fall from thy back of itself.

{69} Then Christian began to gird up his loins, and to address himself

to his journey. So the other

told him, That by that he was gone some distance from the gate, he would come at the house of the

Interpreter, at whose door he should knock, and he would show him excellent things. Then Christian

took his leave of his friend, and he again bid him God-speed.

{70} Then he went on till he came to the house of the Interpreter, where he knocked over and over; at

last one came to the door, and asked who was there.

{71} CHR. Sir, here is a traveller, who was bid by an acquaintance of the good-man of this house to

call here for my profit; I would therefore speak with the master of the house. So he called for the

master of the house, who, after a little time, came to Christian, and asked him what he would have.

CHR. Sir, said Christian, I am a man that am come from the City of Destruction, and am going to the

Mount Zion; and I was told by the man that stands at the gate, at the head of this way, that if I called

here, you would show me excellent things, such as would be a help to me in my journey.

{72} INTER. Then said the Interpreter, Come in; I will show that which will be profitable to thee. So

he commanded his man to light the candle, and bid Christian follow him: so he had him into a private

room, and bid his man open a door; the which when he had done, Christian saw the picture of a very

grave person hang up against the wall; and this was the fashion of it. It had eyes lifted up to heaven,

the best of books in his hand, the law of truth was written upon his lips, the world was behind his

back. It stood as if it pleaded with men, and a crown of gold did hang over his head.

CHR. Then said Christian, What meaneth this?

{73} INTER. The man whose picture this is, is one of a thousand; he can beget children [1 Cor.

4:15], travail in birth with children [Gal. 4:19], and nurse them himself when they are born. And

whereas thou seest him with his eyes lift up to heaven, the best of books in his hand, and the law of

truth writ on his lips, it is to show thee that his work is to know and unfold dark things to sinners;

even as also thou seest him stand as if he pleaded with men: and whereas thou seest the world as cast

behind him, and that a crown hangs over his head, that is to show thee that slighting and despising the

things that are present, for the love that he hath to his Master's service, he is sure in the world that

comes next to have glory for his reward. Now, said the Interpreter, I have showed thee this picture

first, because the man whose picture this is, is the only man whom the Lord of the place whither thou

art going, hath authorised to be thy guide in all difficult places thou mayest meet with in the way;

wherefore, take good heed to what I have shewed thee, and bear well in thy mind what thou hast seen,

lest in thy journey thou meet with some that pretend to lead thee right, but their way goes down to

death.

{74} Then he took him by the hand, and led him into a very large parlour that was full of dust,

because never swept; the which after he had reviewed a little while,

the Interpreter called for a man

to sweep. Now, when he began to sweep, the dust began so abundantly to fly about, that Christian had

almost therewith been choked. Then said the Interpreter to a damsel that stood by, Bring hither the

water, and sprinkle the room; the which, when she had done, it was swept and cleansed with

pleasure.

{75} CHR. Then said Christian, What means this?

INTER. The Interpreter answered, This parlour is the heart of a man that was never sanctified by the

sweet grace of the gospel; the dust is his original sin and inward corruptions, that have defiled the

whole man. He that began to sweep at first, is the Law; but she that brought water, and did sprinkle it,

is the Gospel. Now, whereas thou sawest, that so soon as the first began to sweep, the dust did so fly

about that the room by him could not be cleansed, but that thou wast almost choked therewith; this is

to shew thee, that the law, instead of cleansing the heart (by its working) from sin, doth revive, put

strength into, and increase it in the soul, even as it doth discover and forbid it, for it doth not give

power to subdue. [Rom. 7:6; 1 Cor. 15:56; Rom. 5:20]

{76} Again, as thou sawest the damsel sprinkle the room with water, upon which it was cleansed

with pleasure; this is to show thee, that when the gospel comes in the sweet and precious influences

thereof to the heart, then, I say, even as thou sawest the damsel lay the dust by sprinkling the floor

with water, so is sin vanquished and subdued, and the soul made clean through the faith of it, and

consequently fit for the King of glory to inhabit. [John 15:3; Eph. 5:26; Acts 15:9; Rom. 16:25,26;

John 15:13]

{77} I saw, moreover, in my dream, that the Interpreter took him by the hand, and had him into a little

room, where sat two little children, each one in his chair. The name of the eldest was Passion, and the

name of the other Patience. Passion seemed to be much discontented; but Patience was very quiet.

Then Christian asked, What is the reason of the discontent of Passion? The Interpreter answered, The

Governor of them would have him stay for his best things till the beginning of the next year; but he

will have all now: but Patience is willing to wait.

Then I saw that one came to Passion, and brought him a bag of treasure, and poured it down at his

feet, the which he took up and rejoiced therein, and withal laughed Patience to scorn. But I beheld but

a while, and he had lavished all away, and had nothing left him but rags.

{78} CHR. Then said Christian to the Interpreter, Expound this matter more fully to me.

INTER. So he said, These two lads are figures: Passion, of the men of this world; and Patience, of the

men of that which is to come; for as here thou seest, Passion will have all now this year, that is to say,

in this world; so are the men of this world, they must have all their good things now, they cannot stay

till next year, that is until the next world, for their portion of good.

That proverb, 'A bird in the hand is

worth two in the bush', is of more authority with them than are all the Divine testimonies of the good

of the world to come. But as thou sawest that he had quickly lavished all away, and had presently left

him nothing but rags; so will it be with all such men at the end of this world.

CHR. Then said Christian, Now I see that Patience has the best wisdom, and that upon many accounts.

First, because he stays for the best things. Second, and also because he will have the glory of his,

when the other has nothing but rags.

{79} INTER. Nay, you may add another, to wit, the glory of the next world will never wear out; but

these are suddenly gone. Therefore Passion had not so much reason to laugh at Patience, because he

had his good things first, as Patience will have to laugh at Passion, because he had his best things last;

for first must give place to last, because last must have his time to come; but last gives place to

nothing; for there is not another to succeed. He, therefore, that hath his portion first, must needs have a

time to spend it; but he that hath his portion last, must have it lastingly; therefore it is said of Dives,

"Thou in thy life-time receivedst thy good things, and likewise Lazarus evil things; but now he is

comforted, and thou art tormented." [Luke 16:25]

CHR. Then I perceive it is not best to covet things that are now, but to wait for things to come.

INTER. You say the truth: "For the things which are seen are temporal; but the things which are not

seen are eternal." [2 Cor. 4:18] But though this be so, yet since things present and our fleshly appetite

are such near neighbours one to another; and again, because things to come, and carnal sense, are such

strangers one to another; therefore it is, that the first of these so suddenly fall into amity, and that

distance is so continued between the second.

{80} Then I saw in my dream that the Interpreter took Christian by the hand, and led him into a place

where was a fire burning against a wall, and one standing by it, always casting much water upon it, to

quench it; yet did the fire burn higher and hotter.

Then said Christian, What means this?

{81} The Interpreter answered, This fire is the work of grace that is wrought in the heart; he that casts

water upon it, to extinguish and put it out, is the Devil; but in that thou seest the fire notwithstanding

burn higher and hotter, thou shalt also see the reason of that. So he had him about to the backside of

the wall, where he saw a man with a vessel of oil in his hand, of the which he did also continually

cast, but secretly, into the fire.

Then said Christian, What means this?

{82} The Interpreter answered, This is Christ, who continually, with the oil of his grace, maintains

the work already begun in the heart: by the means of which, notwithstanding what the devil can do, the

souls of his people prove gracious still. [2 Cor. 12:9] And in that thou sawest that the man stood

behind the wall to maintain the fire, that is to teach thee that it is

hard for the tempted to see how this

work of grace is maintained in the soul.

I saw also, that the Interpreter took him again by the hand, and led him into a pleasant place, where

was builded a stately palace, beautiful to behold; at the sight of which Christian was greatly

delighted. He saw also, upon the top thereof, certain persons walking, who were clothed all in gold.

Then said Christian, May we go in thither?

{83} Then the Interpreter took him, and led him up towards the door of the palace; and behold, at the

door stood a great company of men, as desirous to go in; but durst not. There also sat a man at a little

distance from the door, at a table-side, with a book and his inkhorn before him, to take the name of

him that should enter therein; he saw also, that in the doorway stood many men in armour to keep it,

being resolved to do the men that would enter what hurt and mischief they could. Now was Christian

somewhat in amaze. At last, when every man started back for fear of the armed men, Christian saw a

man of a very stout countenance come up to the man that sat there to write, saying, Set down my name,

Sir: the which when he had done, he saw the man draw his sword, and put a helmet upon his head,

and rush toward the door upon the armed men, who laid upon him with deadly force; but the man, not

at all discouraged, fell to cutting and hacking most fiercely. So after he had received and given many

wounds to those that attempted to keep him out, he cut his way through them all [Acts 14:22], and

pressed forward into the palace, at which there was a pleasant voice heard from those that were

within, even of those that walked upon the top of the palace, saying--

"Come in, come in; Eternal glory thou shalt win."

So he went in, and was clothed with such garments as they. Then Christian smiled and said; I think

verily I know the meaning of this.

{84} Now, said Christian, let me go hence. Nay, stay, said the Interpreter, till I have shewed thee a

little more, and after that thou shalt go on thy way. So he took him by the hand again, and led him into

a very dark room, where there sat a man in an iron cage.

Now the man, to look on, seemed very sad; he sat with his eyes looking down to the ground, his hands

folded together, and he sighed as if he would break his heart. Then said Christian, What means this?

At which the Interpreter bid him talk with the man.

Then said Christian to the man, What art thou? The man answered, I am what I was not once.

{85} CHR. What wast thou once?

MAN. The man said, I was once a fair and flourishing professor, both in mine own eyes, and also in

the eyes of others; I once was, as I thought, fair for the Celestial City, and had then even joy at the

thoughts that I should get thither. [Luke 8:13]

CHR. Well, but what art thou now?

MAN. I am now a man of despair, and am shut up in it, as in this iron cage. I cannot get out. Oh, now I

cannot!

CHR. But how camest thou in this condition?

MAN. I left off to watch and be sober. I laid the reins, upon the neck of my lusts; I sinned against the

light of the Word and the goodness of God; I have grieved the Spirit, and he is gone; I tempted the

devil, and he is come to me; I have provoked God to anger, and he has left me: I have so hardened my

heart, that I cannot repent.

{86} Then said Christian to the Interpreter, But is there no hope for such a man as this? Ask him, said

the Interpreter. Nay, said Christian, pray, Sir, do you.

INTER. Then said the Interpreter, Is there no hope, but you must be kept in the iron cage of despair?

MAN. No, none at all.

INTER. Why, the Son of the Blessed is very pitiful.

MAN. I have crucified him to myself afresh [Heb. 6:6]; I have despised his person [Luke 19:14]; I

have despised his righteousness; I have "counted his blood an unholy thing"; I have "done despite to

the Spirit of grace". [Heb. 10:28-29] Therefore I have shut myself out of all the promises, and there

now remains to me nothing but threatenings, dreadful threatenings, fearful threatenings, of certain

judgement and fiery indignation, which shall devour me as an adversary.

{87} INTER. For what did you bring yourself into this condition?

MAN. For the lusts, pleasures, and profits of this world; in the enjoyment of which I did then promise

myself much delight; but now every one of those things also bite me, and gnaw me like a burning

worm.

INTER. But canst thou not now repent and turn?

{88} MAN. God hath denied me repentance. His Word gives me no encouragement to believe; yea,

himself hath shut me up in this iron cage; nor can all the men in the world let me out. O eternity,

eternity! how shall I grapple with the misery that I must meet with in eternity!

INTER. Then said the Interpreter to Christian, Let this man's misery be remembered by thee, and be

an everlasting caution to thee.

CHR. Well, said Christian, this is fearful! God help me to watch and be sober, and to pray that I may

shun the cause of this man's misery! Sir, is it not time for me to go on my way now?

INTER. Tarry till I shall show thee one thing more, and then thou shalt go on thy way.

{89} So he took Christian by the hand again, and led him into a chamber, where there was one rising

out of bed; and as he put on his raiment, he shook and trembled. Then said Christian, Why doth this

man thus tremble? The Interpreter then bid him tell to Christian the reason of his so doing. So he

began and said, This night, as I was in my sleep, I dreamed, and behold the heavens grew exceeding

black; also it thundered and lightened in most fearful wise, that it put me into an agony; so I looked up

in my dream, and saw the clouds rack at an unusual rate, upon which I heard a great sound of a

trumpet, and saw also a man sit upon a cloud, attended with the thousands of heaven; they were all in

flaming fire: also the heavens were in a burning flame. I heard then a voice saying, "Arise, ye dead,

and come to judgement"; and with that the rocks rent, the graves opened, and the dead that were

therein came forth. Some of them were exceeding glad, and looked upward; and some sought to hide

themselves under the mountains. [1 Cor. 15:52; 1 Thes. 4:16; Jude 14; John 5:28,29; 2 Thes. 1:7,8;

Rev. 20:11-14; Isa. 26:21; Micah 7:16,17; Ps. 95:1-3; Dan. 7:10] Then I saw the man that sat upon

the cloud open the book, and bid the world draw near. Yet there was, by reason of a fierce flame

which issued out and came from before him, a convenient distance betwixt him and them, as betwixt

the judge and the prisoners at the bar. [Mal. 3:2,3; Dan. 7:9,10] I heard it also proclaimed to them that

attended on the man that sat on the cloud, Gather together the tares, the chaff, and stubble, and cast

them into the burning lake. [Matt. 3:12; 13:30; Mal. 4:1] And with that, the bottomless pit opened, just

whereabout I stood; out of the mouth of which there came, in an abundant manner, smoke and coals of

fire, with hideous noises. It was also said to the same persons, "Gather my wheat into the garner."

[Luke 3:17] And with that I saw many catched up and carried away into the clouds, but I was left

behind. [1 Thes. 4:16,17] I also sought to hide myself, but I could not, for the man that sat upon the

cloud still kept his eye upon me; my sins also came into my mind; and my conscience did accuse me

on every side. [Rom. 3:14,15] Upon this I awaked from my sleep.

{90} CHR. But what is it that made you so afraid of this sight?

MAN. Why, I thought that the day of judgement was come, and that I was not ready for it: but this

frighted me most, that the angels gathered up several, and left me behind; also the pit of hell opened

her mouth just where I stood. My conscience, too, afflicted me; and, as I thought, the Judge had

always his eye upon me, shewing indignation in his countenance.

{91} Then said the Interpreter to Christian, Hast thou considered all these things?

CHR. Yes, and they put me in hope and fear.

INTER. Well, keep all things so in thy mind that they may be as a goad in thy sides, to prick thee

forward in the way thou must go. Then Christian began to gird up his loins, and to address himself to

his journey. Then said the Interpreter, The Comforter be always with thee, good Christian, to guide

thee in the way that leads to the City. So Christian went on his way, saying--

"Here I have seen things rare and profitable; Things pleasant, dreadful, things to make me stable In

what I have begun to take in hand; Then let me think on them, and understand Wherefore they showed

me were, and let me be Thankful, O good Interpreter, to thee."

{92} Now I saw in my dream, that the highway up which Christian was to go, was fenced on either

side with a wall, and that wall was called Salvation. [Isa. 26:1] Up this way, therefore, did burdened

Christian run, but not without great difficulty, because of the load on his back.

{93} He ran thus till he came at a place somewhat ascending, and upon that place stood a cross, and a

little below, in the bottom, a sepulchre. So I saw in my dream, that just as Christian came up with the

cross, his burden loosed from off his shoulders, and fell from off his back, and began to tumble, and

so continued to do, till it came to the mouth of the sepulchre, where it fell in, and I saw it no more.

{94} Then was Christian glad and lightsome, and said, with a merry heart, "He hath given me rest by

his sorrow, and life by his death." Then he stood still awhile to look and wonder; for it was very

surprising to him, that the sight of the cross should thus ease him of his burden. He looked therefore,

and looked again, even till the springs that were in his head sent the waters down his cheeks. [Zech.

12:10] Now, as he stood looking and weeping, behold three Shining Ones came to him and saluted

him with "Peace be unto thee". So the first said to him, "Thy sins be forgiven thee" [Mark 2:5]; the

second stripped him of his rags, and clothed him with change of raiment [Zech. 3:4]; the third also set

a mark on his forehead, and gave him a roll with a seal upon it, which he bade him look on as he ran,

and that he should give it in at the Celestial Gate. [Eph. 1:13] So they went their way.

"Who's this? the Pilgrim. How! 'tis very true, Old things are past away, all's become new. Strange!

he's another man, upon my word, They be fine feathers that make a fine bird.

Then Christian gave three leaps for joy, and went on singing--

"Thus far I did come laden with my sin;

Nor could aught ease the grief that I was in

Till I came hither: What a place is this!

Must here be the beginning of my bliss?

Must here the burden fall from off my back?

Must here the strings that bound it to me crack?

Blest cross! blest sepulchre! blest rather be

The Man that there was put to shame for me!"

{95} I saw then in my dream, that he went on thus, even until he came at a bottom, where he saw, a

little out of the way, three men fast asleep, with fetters upon their heels. The name of the one was

Simple, another Sloth, and the third Presumption.

{96} Christian then seeing them lie in this case went to them, if peradventure he might awake them,

and cried, You are like them that sleep on the top of a mast, for the Dead Sea is under you--a gulf that

hath no bottom. [Prov. 23:34] Awake, therefore, and come away; be willing also, and I will help you

off with your irons. He also told them, If he that "goeth about like a roaring lion" comes by, you will

certainly become a prey to his teeth. [1 Pet. 5:8] With that they looked upon him, and began to reply in

this sort: Simple said, "I see no danger"; Sloth said, "Yet a little more sleep"; and Presumption said,

"Every fat must stand upon its own bottom; what is the answer else that I should give thee?" And so

they lay down to sleep again, and Christian went on his way.

{97} Yet was he troubled to think that men in that danger should so little esteem the kindness of him

that so freely offered to help them, both by awakening of them, counselling of them, and proffering to

help them off with their irons. And as he was troubled thereabout, he espied two men come tumbling

over the wall on the left hand of the narrow way; and they made up apace to him. The name of the one

was Formalist, and the name of the other Hypocrisy. So, as I said, they drew up unto him, who thus

entered with them into discourse.

{98} CHR. Gentlemen, whence came you, and whither go you?

FORM. and HYP. We were born in the land of Vain-glory, and are going for praise to Mount Zion.

CHR. Why came you not in at the gate which standeth at the beginning of the way? Know you not that

it is written, that he that cometh not in by the door, "but climbeth up some other way, the same is a

thief and a robber?" [John 10:1]

FORM. and HYP. They said, That to go to the gate for entrance was, by all their countrymen, counted

too far about; and that, therefore, their usual way was to make a short cut of it, and to climb over the

wall, as they had done.

CHR. But will it not be counted a trespass against the Lord of the city whither we are bound, thus to

violate his revealed will?

{99} FORM. and HYP. They told him, that, as for that, he needed not to trouble his head thereabout;

for what they did they had custom for; and could produce, if need

were, testimony that would witness

it for more than a thousand years.

CHR. But, said Christian, will your practice stand a trial at law?

FORM. and HYP. They told him, That custom, it being of so long a standing as above a thousand

years, would, doubtless, now be admitted as a thing legal by any impartial judge; and besides, said

they, if we get into the way, what's matter which way we get in? if we are in, we are in; thou art but in

the way, who, as we perceive, came in at the gate; and we are also in the way, that came tumbling

over the wall; wherein, now, is thy condition better than ours?

CHR. I walk by the rule of my Master; you walk by the rude working of your fancies. You are counted

thieves already, by the Lord of the way; therefore, I doubt you will not be found true men at the end of

the way. You come in by yourselves, without his direction; and shall go out by yourselves, without his

mercy.

{100} To this they made him but little answer; only they bid him look to himself. Then I saw that they

went on every man in his way without much conference one with another, save that these two men told

Christian, that as to laws and ordinances, they doubted not but they should as conscientiously do them

as he; therefore, said they, we see not wherein thou differest from us but by the coat that is on thy

back, which was, as we trow, given thee by some of thy neighbours, to hide the shame of thy

nakedness.

{101} CHR. By laws and ordinances you will not be saved, since you came not in by the door. [Gal.

2:16] And as for this coat that is on my back, it was given me by the Lord of the place whither I go;

and that, as you say, to cover my nakedness with. And I take it as a token of his kindness to me; for I

had nothing but rags before. And besides, thus I comfort myself as I go: Surely, think I, when I come

to the gate of the city, the Lord thereof will know me for good since I have this coat on my back--a

coat that he gave me freely in the day that he stripped me of my rags. I have, moreover, a mark in my

forehead, of which, perhaps, you have taken no notice, which one of my Lord's most intimate

associates fixed there in the day that my burden fell off my shoulders. I will tell you, moreover, that I

had then given me a roll, sealed, to comfort me by reading as I go on the way; I was also bid to give it

in at the Celestial Gate, in token of my certain going in after it; all which things, I doubt, you want,

and want them because you came not in at the gate.

{102} To these things they gave him no answer; only they looked upon each other, and laughed. Then,

I saw that they went on all, save that Christian kept before, who had no more talk but with himself,

and that sometimes sighingly, and sometimes comfortably; also he would be often reading in the roll

that one of the Shining Ones gave him, by which he was refreshed.

{103} I beheld, then, that they all went on till they came to the foot of the Hill Difficulty; at the bottom

of which was a spring. There were also in the same place two other

ways besides that which came

straight from the gate; one turned to the left hand, and the other to the right, at the bottom of the hill;

but the narrow way lay right up the hill, and the name of the going up the side of the hill is called

Difficulty. Christian now went to the spring, and drank thereof, to refresh himself [Isa. 49:10], and

then began to go up the hill, saying--

"The hill, though high, I covet to ascend,

The difficulty will not me offend;

For I perceive the way to life lies here.

Come, pluck up heart, let's neither faint nor fear;

Better, though difficult, the right way to go,

Than wrong, though easy, where the end is woe."

{104} The other two also came to the foot of the hill; but when they saw that the hill was steep and

high, and that there were two other ways to go, and supposing also that these two ways might meet

again, with that up which Christian went, on the other side of the hill, therefore they were resolved to

go in those ways. Now the name of one of these ways was Danger, and the name of the other

Destruction. So the one took the way which is called Danger, which led him into a great wood, and

the other took directly up the way to Destruction, which led him into a wide field, full of dark

mountains, where he stumbled and fell, and rose no more.

"Shall they who wrong begin yet rightly end? Shall they at all have safety for their friend? No, no; in

headstrong manner they set out, And headlong will they fall at last no doubt."

{105} I looked, then, after Christian, to see him go up the hill, where I perceived he fell from running

to going, and from going to clambering upon his hands and his knees, because of the steepness of the

place. Now, about the midway to the top of the hill was a pleasant arbour, made by the Lord of the

hill for the refreshing of weary travellers; thither, therefore, Christian got, where also he sat down to

rest him. Then he pulled his roll out of his bosom, and read therein to his comfort; he also now began

afresh to take a review of the coat or garment that was given him as he stood by the cross. Thus

pleasing himself awhile, he at last fell into a slumber, and thence into a fast sleep, which detained him

in that place until it was almost night; and in his sleep, his roll fell out of his hand. Now, as he was

sleeping, there came one to him, and awaked him, saying, Go to the ant, thou sluggard; consider her

ways and be wise. [Prov. 6:6] And with that Christian started up, and sped him on his way, and went

apace, till he came to the top of the hill.

{106} Now, when he was got up to the top of the hill, there came two men running to meet him amain;

the name of the one was Timorous, and of the other, Mistrust; to whom Christian said, Sirs, what's the

matter? You run the wrong way. Timorous answered, that they were going to the City of Zion, and had

got up that difficult place; but, said he, the further we go, the more danger we meet with; wherefore

we turned, and are going back again.

Yes, said Mistrust, for just before us lie a couple of lions in the way, whether sleeping or waking we

know not, and we could not think, if we came within reach, but they would presently pull us in pieces.

{107} CHR. Then said Christian, You make me afraid, but whither shall I fly to be safe? If I go back

to mine own country, that is prepared for fire and brimstone, and I shall certainly perish there. If I can

get to the Celestial City, I am sure to be in safety there. I must venture. To go back is nothing but

death; to go forward is fear of death, and life-everlasting beyond it. I will yet go forward. So Mistrust

and Timorous ran down the hill, and Christian went on his way. But, thinking again of what he had

heard from the men, he felt in his bosom for his roll, that he might read therein, and be comforted; but

he felt, and found it not. Then was Christian in great distress, and knew not what to do; for he wanted

that which used to relieve him, and that which should have been his pass into the Celestial City. Here,

therefore, he begun to be much perplexed, and knew not what to do. At last he bethought himself that

he had slept in the arbour that is on the side of the hill; and, falling down upon his knees, he asked

God's forgiveness for that his foolish act, and then went back to look for his roll. But all the way he

went back, who can sufficiently set forth the sorrow of Christian's heart? Sometimes he sighed,

sometimes he wept, and oftentimes he chid himself for being so foolish to fall asleep in that place,

which was erected only for a little refreshment for his weariness. Thus, therefore, he went back,

carefully looking on this side and on that, all the way as he went, if happily he might find his roll, that

had been his comfort so many times in his journey. He went thus, till he came again within sight of the

arbour where he sat and slept; but that sight renewed his sorrow the more, by bringing again, even

afresh, his evil of sleeping into his mind. [Rev. 2:5; 1 Thes. 5:7,8] Thus, therefore, he now went on

bewailing his sinful sleep, saying, O wretched man that I am that I should sleep in the day-time! that I

should sleep in the midst of difficulty! that I should so indulge the flesh, as to use that rest for ease to

my flesh, which the Lord of the hill hath erected only for the relief of the spirits of pilgrims!

{108} How many steps have I took in vain! Thus it happened to Israel, for their sin; they were sent

back again by the way of the Red Sea; and I am made to tread those steps with sorrow, which I might

have trod with delight, had it not been for this sinful sleep. How far might I have been on my way by

this time! I am made to tread those steps thrice over, which I needed not to have trod but once; yea,

now also I am like to be benighted, for the day is almost spent. O, that I had not slept!

{109} Now, by this time he was come to the arbour again, where for a while he sat down and wept;

but at last, as Christian would have it, looking sorrowfully down under the settle, there he espied his

roll; the which he, with trembling and haste, catched up, and put it into his bosom. But who can tell

how joyful this man was when he had gotten his roll again! for this roll was the assurance of his life

and acceptance at the desired haven. Therefore he laid it up in his bosom, gave thanks to God for

directing his eye to the place where it lay, and with joy and tears betook himself again to his journey.

But oh, how nimbly now did he go up the rest of the hill! Yet, before he got up, the sun went down

upon Christian; and this made him again recall the vanity of his sleeping to his remembrance; and thus

he again began to condole with himself: O thou sinful sleep; how, for thy sake, am I like to be

benighted in my journey! I must walk without the sun; darkness must cover the path of my feet; and I

must hear the noise of the doleful creatures, because of my sinful sleep. [1 Thes. 5:6,7] Now also he

remembered the story that Mistrust and Timorous told him of; how they were frighted with the sight of

the lions. Then said Christian to himself again, These beasts range in the night for their prey; and if

they should meet with me in the dark, how should I shift them? How should I escape being by them

torn in pieces? Thus he went on his way. But while he was thus bewailing his unhappy miscarriage,

he lift up his eyes, and behold there was a very stately palace before him, the name of which was

Beautiful; and it stood just by the highway side.

{110} So I saw in my dream that he made haste and went forward, that if possible he might get

lodging there. Now, before he had gone far, he entered into a very narrow passage, which was about

a furlong off the porter's lodge; and looking very narrowly before him as he went, he espied two lions

in the way. Now, thought he, I see the dangers that Mistrust and Timorous were driven back by. (The

lions were chained, but he saw not the chains.) Then he was afraid, and thought also himself to go

back after them, for he thought nothing but death was before him. But the porter at the lodge, whose

name is Watchful, perceiving that Christian made a halt as if he would go back, cried unto him,

saying, Is thy strength so small? [Mark 8:34-37] Fear not the lions, for they are chained, and are

placed there for trial of faith where it is, and for discovery of those that had none. Keep in the midst

of the path, no hurt shall come unto thee.

"Difficulty is behind, Fear is before,

Though he's got on the hill, the lions roar;

A Christian man is never long at ease,

When one fright's gone, another doth him seize."

{111} Then I saw that he went on, trembling for fear of the lions, but taking good heed to the

directions of the porter; he heard them roar, but they did him no harm. Then he clapped his hands, and

went on till he came and stood before the gate where the porter was. Then said Christian to the porter,

Sir, what house is this? And may I lodge here to-night? The porter answered, This house was built by

the Lord of the hill, and he built it for the relief and security of pilgrims. The porter also asked

whence he was, and whither he was going.

{112} CHR. I am come from the City of Destruction, and am going to Mount Zion; but because the sun

is now set, I desire, if I may, to lodge here to-night.

POR. What is your name?

CHR. My name is now Christian, but my name at the first was Graceless; I came of the race of

Japheth, whom God will persuade to dwell in the tents of Shem. [Gen. 9:27]

POR. But how doth it happen that you come so late? The sun is set.

{113} CHR. I had been here sooner, but that, "wretched man that I am!" I slept in the arbour that

stands on the hillside; nay, I had, notwithstanding that, been here much sooner, but that, in my sleep, I

lost my evidence, and came without it to the brow of the hill and then feeling for it, and finding it not,

I was forced with sorrow of heart, to go back to the place where I slept my sleep, where I found it,

and now I am come.

POR. Well, I will call out one of the virgins of this place, who will, if she likes your talk, bring you

into the rest of the family, according to the rules of the house. So Watchful, the porter, rang a bell, at

the sound of which came out at the door of the house, a grave and beautiful damsel, named Discretion,

and asked why she was called.

{114} The porter answered, This man is in a journey from the City of Destruction to Mount Zion, but

being weary and benighted, he asked me if he might lodge here to-night; so I told him I would call for

thee, who, after discourse had with him, mayest do as seemeth thee

good, even according to the law

of the house.

{115} Then she asked him whence he was, and whither he was going, and he told her. She asked him

also how he got into the way; and he told her. Then she asked him what he had seen and met with in

the way; and he told, her. And last she asked his name; so he said, It is Christian, and I have so much

the more a desire to lodge here to-night, because, by what I perceive, this place was built by the Lord

of the hill for the relief and security of pilgrims. So she smiled, but the water stood in her eyes; and

after a little pause, she said, I will call forth two or three more of the family. So she ran to the door,

and called out Prudence, Piety, and Charity, who, after a little more discourse with him, had him into

the family; and many of them, meeting him at the threshold of the house, said, Come in, thou blessed of

the Lord; this house was built by the Lord of the hill, on purpose to entertain such pilgrims in. Then he

bowed his head, and followed them into the house. So when he was come in and sat down, they gave

him something to drink, and consented together, that until supper was ready, some of them should have

some particular discourse with Christian, for the best improvement of time; and they appointed Piety,

and Prudence, and Charity to discourse with him; and thus they began:

{116} PIETY. Come, good Christian, since we have been so loving to you, to receive you in our

house this night, let us, if perhaps we may better ourselves thereby,

talk with you of all things that

have happened to you in your pilgrimage.

CHR. With a very good will, and I am glad that you are so well disposed.

{117} PIETY. What moved you at first to betake yourself to a pilgrim's life?

CHR. I was driven out of my native country by a dreadful sound that was in mine ears: to wit, that

unavoidable destruction did attend me, if I abode in that place where I was.

PIETY. But how did it happen that you came out of your country this way?

CHR. It was as God would have it; for when I was under the fears of destruction, I did not know

whither to go; but by chance there came a man, even to me, as I was trembling and weeping, whose

name is Evangelist, and he directed me to the wicket-gate, which else I should never have found, and

so set me into the way that hath led me directly to this house.

{118} PIETY. But did you not come by the house of the Interpreter?

CHR. Yes, and did see such things there, the remembrance of which will stick by me as long as I live;

especially three things: to wit, how Christ, in despite of Satan, maintains his work of grace in the

heart; how the man had sinned himself quite out of hopes of God's mercy; and also the dream of him

that thought in his sleep the day of judgement was come.

PIETY. Why, did you hear him tell his dream?

CHR. Yes, and a dreadful one it was. I thought it made my heart ache as he was telling of it; but yet I

am glad I heard it.

{119} PIETY. Was that all that you saw at the house of the Interpreter?

CHR. No; he took me and had me where he shewed me a stately palace, and how the people were

clad in gold that were in it; and how there came a venturous man and cut his way through the armed

men that stood in the door to keep him out, and how he was bid to come in, and win eternal glory.

Methought those things did ravish my heart! I would have stayed at that good man's house a

twelvemonth, but that I knew I had further to go.

{120} PIETY. And what saw you else in the way?

CHR. Saw! why, I went but a little further, and I saw one, as I thought in my mind, hang bleeding upon

the tree; and the very sight of him made my burden fall off my back, (for I groaned under a very heavy

burden,) but then it fell down from off me. It was a strange thing to me, for I never saw such a thing

before; yea, and while I stood looking up, for then I could not forbear looking, three Shining Ones

came to me. One of them testified that my sins were forgiven me; another stripped me of my rags, and

gave me this broidered coat which you see; and the third set the mark which you see in my forehead,

and gave me this sealed roll. (And with that he plucked it out of his bosom.)

{121} PIETY. But you saw more than this, did you not?

CHR. The things that I have told you were the best; yet some other matters I saw, as, namely--I saw

three men, Simple, Sloth, and Presumption, lie asleep a little out of the way, as I came, with irons

upon their heels; but do you think I could awake them? I also saw Formality and Hypocrisy come

tumbling over the wall, to go, as they pretended, to Zion, but they were quickly lost, even as I myself

did tell them; but they would not believe. But above all, I found it hard work to get up this hill, and as

hard to come by the lions' mouths, and truly if it had not been for the good man, the porter that stands

at the gate, I do not know but that after all I might have gone back again; but now I thank God I am

here, and I thank you for receiving of me.

{122} Then Prudence thought good to ask him a few questions, and desired his answer to them.

PRUD. Do you not think sometimes of the country from whence you came?

Christian's thoughts of his native country

CHR. Yes, but with much shame and detestation: "Truly, if I had been mindful of that country from

whence I came out, I might have had opportunity to have returned; but now I desire a better country,

that is, an heavenly." [Heb. 11:15,16]

PRUD. Do you not yet bear away with you some of the things that then you were conversant withal?

CHR. Yes, but greatly against my will; especially my inward and carnal cogitations, with which all

my countrymen, as well as myself, were delighted; but now all those things are my grief; and might I

but choose mine own things,

Christian's choice

I would choose never to think of those things more; but when I would be doing of that which is best,

that which is worst is with me. [Rom 7:16-19]

{123} PRUD. Do you not find sometimes, as if those things were vanquished, which at other times

are your perplexity?

Christian's golden hours

CHR. Yes, but that is seldom; but they are to me golden hours in which such things happen to me.

PRUD. Can you remember by what means you find your annoyances, at times, as if they were

vanquished?

CHR. Yes, when I think what I saw at the cross, that will do it; and when I look upon my broidered

coat, that will do it; also when I look into the roll that I carry in my bosom, that will do it; and when

my thoughts wax warm about whither I am going, that will do it.

{124} PRUD. And what is it that makes you so desirous to go to Mount Zion?

CHR. Why, there I hope to see him alive that did hang dead on the cross; and there I hope to be rid of

all those things that to this day are in me an annoyance to me; there, they say, there is no death; and

there I shall dwell with such company as I like best. [Isa. 25:8; Rev. 21:4] For, to tell you truth, I love

him, because I was by him eased of my burden; and I am weary of my inward sickness. I would fain

be where I shall die no more, and with the company that shall continually cry, "Holy, Holy, Holy!"

{125} Then said Charity to Christian, Have you a family? Are you a married man?

CHR. I have a wife and four small children.

CHAR. And why did you not bring them along with you?

Christian's love to his wife and children

CHR. Then Christian wept, and said, Oh, how willingly would I have done it! but they were all of

them utterly averse to my going on pilgrimage.

CHAR. But you should have talked to them, and have endeavoured to have shown them the danger of

being behind.

CHR. So I did; and told them also of what God had shown to me of the destruction of our city; "but I

seemed to them as one that mocked", and they believed me not. [Gen. 19:14]

CHAR. And did you pray to God that he would bless your counsel to them?

CHR. Yes, and that with much affection: for you must think that my wife and poor children were very

dear unto me.

CHAR. But did you tell them of your own sorrow, and fear of destruction? for I suppose that

destruction was visible enough to you.

Christian's fears of perishing might be read in his very countenance

CHR. Yes, over, and over, and over. They might also see my fears in my countenance, in my tears,

and also in my trembling under the apprehension of the judgement that did hang over our heads; but all

was not sufficient to prevail with them to come with me.

CHAR. But what could they say for themselves, why they came not?

{126} CHR. Why, my wife was afraid of losing this world, and my children were given to the foolish

delights of youth: so what by one thing, and what by another, they left me to wander in this manner

alone.

CHAR. But did you not, with your vain life, damp all that you by words used by way of persuasion to

bring them away with you?

{127} Christian's good conversation before his wife and children

CHR. Indeed, I cannot commend my life; for I am conscious to myself of many failings therein; I know

also that a man by his conversation may soon overthrow what by argument or persuasion he doth

labour to fasten upon others for their good. Yet this I can say, I was very wary of giving them

occasion, by any unseemly action, to make them averse to going on pilgrimage. Yea, for this very

thing they would tell me I was too precise, and that I denied myself of things, for their sakes, in which

they saw no evil. Nay, I think I may say, that if what they saw in me did hinder them, it was my great

tenderness in sinning against God, or of doing any wrong to my neighbour.

CHAR. Indeed Cain hated his brother, "because his own works were evil, and his brother's

righteous" [1 John 3:12]; and if thy wife and children have been offended with thee for this, they

thereby show themselves to be implacable to good, and "thou hast delivered thy soul from their

blood". [Ezek. 3:19]

{128} Now I saw in my dream, that thus they sat talking together until supper was ready. So when

they had made ready, they sat down to meat. Now the table was furnished "with fat things, and with

wine that was well refined": and all their talk at the table was about the Lord of the hill; as, namely,

about what he had done, and wherefore he did what he did, and why he had builded that house. And

by what they said, I perceived that he had been a great warrior, and had fought with and slain "him

that had the Power of death", but not without great danger to himself, which made me love him the

more. [Heb. 2:14,15]

{129} For, as they said, and as I believe (said Christian), he did it with the loss of much blood; but

that which put glory of grace into all he did, was, that he did it out of pure love to his country. And

besides, there were some of them of the household that said they had been and spoke with him since

he did die on the cross; and they have attested that they had it from his own lips, that he is such a

lover of poor pilgrims, that the like is not to be found from the east to the west.

{130} They, moreover, gave an instance of what they affirmed, and that was, he had stripped himself

of his glory, that he might do this for the poor; and that they heard him say and affirm, "that he would

not dwell in the mountain of Zion alone." They said, moreover, that he had made many pilgrims

princes, though by nature they were beggars born, and their original

had been the dunghill. [1 Sam

2:8; Ps. 113:7]

{131} Christian's bedchamber

Thus they discoursed together till late at night; and after they had committed themselves to their Lord

for protection, they betook themselves to rest: the Pilgrim they laid in a large upper chamber, whose

window opened towards the sun-rising: the name of the chamber was Peace; where he slept till break

of day, and then he awoke and sang--

"Where am I now? Is this the love and care

Of Jesus for the men that pilgrims are?

Thus to provide! that I should be forgiven!

And dwell already the next door to heaven!"

{132} So in the morning they all got up; and, after some more discourse, they told him that he should

not depart till they had shown him the rarities of that place. And first they had him into the study,

where they showed him records of the greatest antiquity; in which, as I remember my dream, they

showed him first the pedigree of the Lord of the hill, that he was the son of the Ancient of Days, and

came by that eternal generation. Here also was more fully recorded the acts that he had done, and the

names of many hundreds that he had taken into his service; and how he had placed them in such

habitations that could neither by length of days, nor decays of nature, be dissolved.

{133} Then they read to him some of the worthy acts that some of his

servants had done: as, how they

had "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong,

waxed valiant in fight, and turned to flight the armies of the aliens." [Heb 11:33,34]

{134} They then read again, in another part of the records of the house, where it was shewed how

willing their Lord was to receive into his favour any, even any, though they in time past had offered

great affronts to his person and proceedings. Here also were several other histories of many other

famous things, of all which Christian had a view; as of things both ancient and modern; together with

prophecies and predictions of things that have their certain accomplishment, both to the dread and

amazement of enemies, and the comfort and solace of pilgrims.

{135} The next day they took him and had him into the armoury, where they showed him all manner of

furniture, which their Lord had provided for pilgrims, as sword, shield, helmet, breastplate, ALL-

PRAYER, and shoes that would not wear out. And there was here enough of this to harness out as

many men for the service of their Lord as there be stars in the heaven for multitude.

{136} They also showed him some of the engines with which some of his servants had done

wonderful things. They shewed him Moses' rod; the hammer and nail with which Jael slew Sisera; the

pitchers, trumpets, and lamps too, with which Gideon put to flight the

armies of Midian. Then they

showed him the ox's goad wherewith Shamgar slew six hundred men. They showed him also the jaw-

bone with which Samson did such mighty feats. They showed him, moreover, the sling and stone with

which David slew Goliath of Gath; and the sword, also, with which their Lord will kill the Man of

Sin, in the day that he shall rise up to the prey. They showed him, besides, many excellent things, with

which Christian was much delighted. This done, they went to their rest again.

{137} Then I saw in my dream, that on the morrow he got up to go forward; but they desired him to

stay till the next day also; and then, said they, we will, if the day be clear, show you the Delectable

Mountains, which, they said, would yet further add to his comfort, because they were nearer the

desired haven than the place where at present he was; so he consented and stayed. When the morning

was up, they had him to the top of the house, and bid him look south; so he did: and behold, at a great

distance, he saw a most pleasant mountainous country, beautified with woods, vineyards, fruits of all

sorts, flowers also, with springs and fountains, very delectable to behold. [Isa. 33:16,17] Then he

asked the name of the country. They said it was Immanuel's Land; and it is as common, said they, as

this hill is, to and for all the pilgrims. And when thou comest there from thence, said they, thou mayest

see to the gate of the Celestial City, as the shepherds that live there will make appear.

{138} Now he bethought himself of setting forward, and they were willing he should. But first, said

they, let us go again into the armoury. So they did; and when they came there, they harnessed him from

head to foot with what was of proof, lest, perhaps, he should meet with assaults in the way. He being,

therefore, thus accoutred, walketh out with his friends to the gate, and there he asked the porter if he

saw any pilgrims pass by. Then the porter answered, Yes.

{139} CHR. Pray, did you know him? said he.

POR. I asked him his name, and he told me it was Faithful.

CHR. Oh, said Christian, I know him; he is my townsman, my near neighbour; he comes from the

place where I was born. How far do you think he may be before?

POR. He is got by this time below the hill.

CHR. Well, said Christian, good Porter, the Lord be with thee, and add to all thy blessings much

increase, for the kindness that thou hast showed to me.

{140} Then he began to go forward; but Discretion, Piety, Charity, and Prudence would accompany

him down to the foot of the hill. So they went on together, reiterating their former discourses, till they

came to go down the hill. Then said Christian, As it was difficult coming up, so, so far as I can see, it

is dangerous going down. Yes, said Prudence, so it is, for it is a hard matter for a man to go down

into the Valley of Humiliation, as thou art now, and to catch no slip by the way; therefore, said they,

are we come out to accompany thee down the hill. So he began to go down, but very warily; yet he

caught a slip or two.

{141} Then I saw in my dream that these good companions, when Christian was gone to the bottom of

the hill, gave him a loaf of bread, a bottle of wine, and a cluster of raisins; and then he went on his

way.

But now, in this Valley of Humiliation, poor Christian was hard put to it; for he had gone but a little

way, before he espied a foul fiend coming over the field to meet him; his name is Apollyon. Then did

Christian begin to be afraid, and to cast in his mind whether to go back or to stand his ground. But he

considered again that he had no armour for his back; and therefore thought that to turn the back to him

might give him the greater advantage with ease to pierce him with his darts.

Christian's resolution at the approach of Apollyon

Therefore he resolved to venture and stand his ground; for, thought he, had I no more in mine eye than

the saving of my life, it would be the best way to stand.

{142} So he went on, and Apollyon met him. Now the monster was hideous to behold; he was

clothed with scales, like a fish, (and they are his pride,) he had wings like a dragon, feet like a bear,

and out of his belly came fire and smoke, and his mouth was as the mouth of a lion. When he was

come up to Christian, he beheld him with a disdainful countenance, and thus began to question with

him.

{143} APOL. Whence come you? and whither are you bound?

CHR. I am come from the City of Destruction, which is the place of all evil, and am going to the City

of Zion.

APOL. By this I perceive thou art one of my subjects, for all that country is mine, and I am the prince

and god of it. How is it, then, that thou hast run away from thy king? Were it not that I hope thou

mayest do me more service, I would strike thee now, at one blow, to the ground.

{144} CHR. I was born, indeed, in your dominions, but your service was hard, and your wages such

as a man could not live on, "for the wages of sin is death" [Rom 6:23]; therefore, when I was come to

years, I did, as other considerate persons do, look out, if, perhaps, I might mend myself.

Apollyon's flattery

APOL. There is no prince that will thus lightly lose his subjects, neither will I as yet lose thee; but

since thou complainest of thy service and wages, be content to go back: what our country will afford,

I do here promise to give thee.

CHR. But I have let myself to another, even to the King of princes; and how can I, with fairness, go

back with thee?

{145} APOL. Thou hast done in this, according to the proverb, "Changed a bad for a worse"; but it is

ordinary for those that have professed themselves his servants, after a while to give him the slip, and

return again to me. Do thou so too, and all shall be well.

CHR. I have given him my faith, and sworn my allegiance to him;

how, then, can I go back from this,

and not be hanged as a traitor?

APOL. Thou didst the same to me, and yet I am willing to pass by all, if now thou wilt yet turn again

and go back.

{146} CHR. What I promised thee was in my nonage; and, besides, I count the Prince under whose

banner now I stand is able to absolve me; yea, and to pardon also what I did as to my compliance

with thee; and besides, O thou destroying Apollyon! to speak truth, I like his service, his wages, his

servants, his government, his company, and country, better than thine; and, therefore, leave off to

persuade me further; I am his servant, and I will follow him.

{147} APOL. Consider, again, when thou art in cool blood, what thou art like to meet with in the way

that thou goest. Thou knowest that, for the most part, his servants come to an ill end, because they are

transgressors against me and my ways. How many of them have been put to shameful deaths! and,

besides, thou countest his service better than mine, whereas he never came yet from the place where

he is to deliver any that served him out of their hands; but as for me, how many times, as all the world

very well knows, have I delivered, either by power, or fraud, those that have faithfully served me,

from him and his, though taken by them; and so I will deliver thee.

CHR. His forbearing at present to deliver them is on purpose to try their love, whether they will

cleave to him to the end; and as for the ill end thou sayest they come

to, that is most glorious in their

account; for, for present deliverance, they do not much expect it, for they stay for their glory, and then

they shall have it when their Prince comes in his and the glory of the angels.

APOL. Thou hast already been unfaithful in thy service to him; and how dost thou think to receive

wages of him?

CHR. Wherein, O Apollyon! have I been unfaithful to him?

{148} APOL. Thou didst faint at first setting out, when thou wast almost choked in the Gulf of

Despond; thou didst attempt wrong ways to be rid of thy burden, whereas thou shouldst have stayed

till thy Prince had taken it off; thou didst sinfully sleep and lose thy choice thing; thou wast, also,

almost persuaded to go back at the sight of the lions; and when thou talkest of thy journey, and of what

thou hast heard and seen, thou art inwardly desirous of vain-glory in all that thou sayest or doest.

CHR. All this is true, and much more which thou hast left out; but the Prince whom I serve and honour

is merciful, and ready to forgive; but, besides, these infirmities possessed me in thy country, for there

I sucked them in; and I have groaned under them, been sorry for them, and have obtained pardon of my

Prince.

{149} APOL. Then Apollyon broke out into a grievous rage, saying, I am an enemy to this Prince; I

hate his person, his laws, and people; I am come out on purpose to withstand thee.

CHR. Apollyon, beware what you do; for I am in the King's highway, the way of holiness; therefore

take heed to yourself.

APOL. Then Apollyon straddled quite over the whole breadth of the way, and said, I am void of fear

in this matter: prepare thyself to die; for I swear by my infernal den, that thou shalt go no further; here

will I spill thy soul.

{150} And with that he threw a flaming dart at his breast; but Christian had a shield in his hand, with

which he caught it, and so prevented the danger of that.

Then did Christian draw, for he saw it was time to bestir him; and Apollyon as fast made at him,

throwing darts as thick as hail; by the which, notwithstanding all that Christian could do to avoid it,

Apollyon wounded him in his head, his hand, and foot. This made Christian give a little back;

Apollyon, therefore, followed his work amain, and Christian again took courage, and resisted as

manfully as he could. This sore combat lasted for above half a day, even till Christian was almost

quite spent; for you must know that Christian, by reason of his wounds, must needs grow weaker and

weaker.

{151} Then Apollyon, espying his opportunity, began to gather up close to Christian, and wrestling

with him, gave him a dreadful fall; and with that Christian's sword flew out of his hand. Then said

Apollyon, I am sure of thee now. And with that he had almost pressed him to death, so that Christian

began to despair of life; but as God would have it, while Apollyon was fetching of his last blow,

thereby to make a full end of this good man, Christian nimbly stretched out his hand for his sword, and

caught it, saying, "Rejoice not against me, O mine enemy; when I fall I shall arise" [Micah 7:8];

Christian's victory over Apollyon

and with that gave him a deadly thrust, which made him give back, as one that had received his mortal

wound. Christian perceiving that, made at him again, saying, "Nay, in all these things we are more

than conquerors through him that loved us". [Rom. 8:37] And with that Apollyon spread forth his

dragon's wings, and sped him away, that Christian for a season saw him no more. [James 4:7]

{152} In this combat no man can imagine, unless he had seen and heard as I did, what yelling and

hideous roaring Apollyon made all the time of the fight--he spake like a dragon; and, on the other

side, what sighs and groans burst from Christian's heart. I never saw him all the while give so much

as one pleasant look, till he perceived he had wounded Apollyon with his two-edged sword; then,

indeed, he did smile, and look upward; but it was the dreadfullest sight that ever I saw.

A more unequal match can hardly be,--CHRISTIAN must fight an Angel; but you see,

The valiant man by handling Sword and Shield,

Doth make him, tho' a Dragon, quit the field.

{153} So when the battle was over, Christian said, "I will here give thanks to him that delivered me

out of the mouth of the lion, to him that did help me against Apollyon." And so he did, saying--

Great Beelzebub, the captain of this fiend,

Design'd my ruin; therefore to this end

He sent him harness'd out: and he with rage

That hellish was, did fiercely me engage.

But blessed Michael helped me, and I,

By dint of sword, did quickly make him fly.

Therefore to him let me give lasting praise,

And thank and bless his holy name always.

{154} Then there came to him a hand, with some of the leaves of the tree of life, the which Christian

took, and applied to the wounds that he had received in the battle, and was healed immediately. He

also sat down in that place to eat bread, and to drink of the bottle that was given him a little before;

so, being refreshed, he addressed himself to his journey, with his sword drawn in his hand; for he

said, I know not but some other enemy may be at hand. But he met with no other affront from Apollyon

quite through this valley.

{155} Now, at the end of this valley was another, called the Valley of the Shadow of Death, and

Christian must needs go through it, because the way to the Celestial City lay through the midst of it.

Now, this valley is a very solitary place. The prophet Jeremiah thus describes it: "A wilderness, a

land of deserts and of pits, a land of drought, and of the shadow of death, a land that no man" (but a

Christian) "passed through, and where no man dwelt." [Jer. 2:6]

Now here Christian was worse put to it than in his fight with Apollyon, as by the sequel you shall see.

{156} I saw then in my dream, that when Christian was got to the borders of the Shadow of Death,

there met him two men, children of them that brought up an evil report of the good land [Num. 13],

making haste to go back; to whom Christian spake as follows:--

{157} CHR. Whither are you going?

MEN. They said, Back! back! and we would have you to do so too, if either life or peace is prized by

you.

CHR. Why, what's the matter? said Christian.

MEN. Matter! said they; we were going that way as you are going, and went as far as we durst; and

indeed we were almost past coming back; for had we gone a little further, we had not been here to

bring the news to thee.

CHR. But what have you met with? said Christian.

MEN. Why, we were almost in the Valley of the Shadow of Death; but that, by good hap, we looked

before us, and saw the danger before we came to it. [Ps. 44:19; 107:10]

CHR. But what have you seen? said Christian.

{158} MEN. Seen! Why, the Valley itself, which is as dark as pitch; we also saw there the

hobgoblins, satyrs, and dragons of the pit; we heard also in that Valley a continual howling and

yelling, as of a people under unutterable misery, who there sat bound

in affliction and irons; and over

that Valley hangs the discouraging clouds of confusion. Death also doth always spread his wings over

it. In a word, it is every whit dreadful, being utterly without order. [Job 3:5; 10:22]

CHR. Then, said Christian, I perceive not yet, by what you have said, but that this is my way to the

desired haven. [Jer. 2:6]

MEN. Be it thy way; we will not choose it for ours. So, they parted, and Christian went on his way,

but still with his sword drawn in his hand, for fear lest he should be assaulted.

{159} I saw then in my dream, so far as this valley reached, there was on the right hand a very deep

ditch; that ditch is it into which the blind have led the blind in all ages, and have both there miserably

perished. [Ps. 69:14,15] Again, behold, on the left hand, there was a very dangerous quag, into which,

if even a good man falls, he can find no bottom for his foot to stand on. Into that quag King David

once did fall, and had no doubt therein been smothered, had not HE that is able plucked him out.

{160} The pathway was here also exceeding narrow, and therefore good Christian was the more put

to it; for when he sought, in the dark, to shun the ditch on the one hand, he was ready to tip over into

the mire on the other; also when he sought to escape the mire, without great carefulness he would be

ready to fall into the ditch. Thus he went on, and I heard him here sigh bitterly; for, besides the

dangers mentioned above, the pathway was here so dark, and

ofttimes, when he lift up his foot to set

forward, he knew not where or upon what he should set it next.

Poor man! where art thou now? thy day is night.

Good man, be not cast down, thou yet art right,

Thy way to heaven lies by the gates of Hell;

Cheer up, hold out, with thee it shall go well.

{161} About the midst of this valley, I perceived the mouth of hell to be, and it stood also hard by the

wayside. Now, thought Christian, what shall I do? And ever and anon the flame and smoke would

come out in such abundance, with sparks and hideous noises, (things that cared not for Christian's

sword, as did Apollyon before), that he was forced to put up his sword, and betake himself to another

weapon called All-prayer. [Eph. 6:18] So he cried in my hearing, "O Lord, I beseech thee, deliver my

soul!" [Ps. 116:4] Thus he went on a great while, yet still the flames would be reaching towards him.

Also he heard doleful voices, and rushings to and fro, so that sometimes he thought he should be torn

in pieces, or trodden down like mire in the streets. This frightful sight was seen, and these dreadful

noises were heard by him for several miles together; and, coming to a place where he thought he

heard a company of fiends coming forward to meet him, he stopped, and began to muse what he had

best to do. Sometimes he had half a thought to go back; then again he thought he might be half way

through the valley; he remembered also how he had already vanquished many a danger, and that the

danger of going back might be much more than for to go forward; so he resolved to go on. Yet the

fiends seemed to come nearer and nearer; but when they were come even almost at him, he cried out

with a most vehement voice, "I will walk in the strength of the Lord God!" so they gave back, and

came no further.

{162} One thing I would not let slip. I took notice that now poor Christian was so confounded, that he

did not know his own voice; and thus I perceived it. Just when he was come over against the mouth of

the burning pit, one of the wicked ones got behind him, and stepped up softly to him, and whisperingly

suggested many grievous blasphemies to him, which he verily thought had proceeded from his own

mind. This put Christian more to it than anything that he met with before, even to think that he should

now blaspheme him that he loved so much before; yet, if he could have helped it, he would not have

done it; but he had not the discretion either to stop his ears, or to know from whence these

blasphemies came.

{163} When Christian had travelled in this disconsolate condition some considerable time, he thought

he heard the voice of a man, as going before him, saying, "Though I walk through the valley of the

shadow of death, I will fear no evil, for thou art with me." [Ps. 23:4]

{164} Then he was glad, and that for these reasons:

First, Because he gathered from thence, that some who feared God were in this valley as well as

himself.

Secondly, For that he perceived God was with them, though in that dark and dismal state; and why

not, thought he, with me? though, by reason of the impediment that attends this place, I cannot perceive

it. [Job 9:11]

Thirdly, For that he hoped, could he overtake them, to have company by and by. So he went on, and

called to him that was before; but he knew not what to answer; for that he also thought to be alone.

And by and by the day broke; then said Christian, He hath turned "the shadow of death into the

morning". [Amos 5:8]

{165} Now morning being come, he looked back, not out of desire to return, but to see, by the light of

the day, what hazards he had gone through in the dark. So he saw more perfectly the ditch that was on

the one hand, and the mire that was on the other; also how narrow the way was which led betwixt

them both; also now he saw the hobgoblins, and satyrs, and dragons of the pit, but all afar off, (for

after break of day, they came not nigh;) yet they were discovered to him, according to that which is

written, "He discovereth deep things out of darkness, and bringeth out to light the shadow of death."

[Job 12:22]

{166} Now was Christian much affected with his deliverance from all the dangers of his solitary

way; which dangers, though he feared them more before, yet he saw them more clearly now, because

the light of the day made them conspicuous to him. And about this time the sun was rising, and this

was another mercy to Christian; for you must note, that though the first part of the Valley of the

Shadow of Death was dangerous, yet this second part which he was yet to go, was, if possible, far

more dangerous; for from the place where he now stood, even to the end of the valley, the way was

all along set so full of snares, traps, gins, and nets here, and so full of pits, pitfalls, deep holes, and

shelvings down there, that, had it now been dark, as it was when he came the first part of the way, had

he had a thousand souls, they had in reason been cast away; but, as I said just now, the sun was rising.

Then said he, "His candle shineth upon my head, and by his light I walk through darkness." [Job 29:3]

{167} In this light, therefore, he came to the end of the valley. Now I saw in my dream, that at the end

of this valley lay blood, bones, ashes, and mangled bodies of men, even of pilgrims that had gone this

way formerly; and while I was musing what should be the reason, I espied a little before me a cave,

where two giants, POPE and PAGAN, dwelt in old time; by whose power and tyranny the men whose

bones, blood, and ashes, &c., lay there, were cruelly put to death. But by this place Christian went

without much danger, whereat I somewhat wondered; but I have learnt since, that PAGAN has been

dead many a day; and as for the other, though he be yet alive, he is, by reason of age, and also of the

many shrewd brushes that he met with in his younger days, grown so crazy and stiff in his joints, that

he can now do little more than sit in his cave's mouth, grinning at pilgrims as they go by, and biting his

nails because he cannot come at them.

{168} So I saw that Christian went on his way; yet, at the sight of the Old Man that sat in the mouth of

the cave, he could not tell what to think, especially because he spake to him, though he could not go

after him, saying, "You will never mend till more of you be burned." But he held his peace, and set a

good face on it, and so went by and catched no hurt. Then sang Christian:

O world of wonders! (I can say no less),

That I should be preserved in that distress

That I have met with here! O blessed be

That hand that from it hath deliver'd me!

Dangers in darkness, devils, hell, and sin

Did compass me, while I this vale was in:

Yea, snares, and pits, and traps, and nets, did lie

My path about, that worthless, silly I

Might have been catch'd, entangled, and cast down;

But since I live, let JESUS wear the crown.

{169} Now, as Christian went on his way, he came to a little ascent, which was cast up on purpose

that pilgrims might see before them. Up there, therefore, Christian went, and looking forward, he saw

Faithful before him, upon his journey. Then said Christian aloud, "Ho! ho! So-ho! stay, and I will be

your companion!" At that, Faithful looked behind him; to whom

Christian cried again, "Stay, stay, till

I come up to you!" But Faithful answered, "No, I am upon my life, and the avenger of blood is behind

me."

{170} At this, Christian was somewhat moved, and putting to all his strength, he quickly got up with

Faithful, and did also overrun him; so the last was first. Then did Christian vain-gloriously smile,

because he had gotten the start of his brother; but not taking good heed to his feet, he suddenly

stumbled and fell, and could not rise again until Faithful came up to help him.

Christian's fall makes Faithful and he go lovingly together

Then I saw in my dream they went very lovingly on together, and had sweet discourse of all things

that had happened to them in their pilgrimage; and thus Christian began:

{171} CHR. My honoured and well-beloved brother, Faithful, I am glad that I have overtaken you;

and that God has so tempered our spirits, that we can walk as companions in this so pleasant a path.

FAITH. I had thought, dear friend, to have had your company quite from our town; but you did get the

start of me, wherefore I was forced to come thus much of the way alone.

CHR. How long did you stay in the City of Destruction before you set out after me on your

pilgrimage?

FAITH. Till I could stay no longer; for there was great talk presently after you were gone out that our

city would, in short time, with fire from heaven, be burned down to the ground.

CHR. What! did your neighbours talk so?

FAITH. Yes, it was for a while in everybody's mouth.

CHR. What! and did no more of them but you come out to escape the danger?

FAITH. Though there was, as I said, a great talk thereabout, yet I do not think they did firmly believe

it. For in the heat of the discourse, I heard some of them deridingly speak of you and of your desperate

journey, (for so they called this your pilgrimage), but I did believe, and do still, that the end of our

city will be with fire and and brimstone from above; and therefore I have made my escape.

{172} CHR. Did you hear no talk of neighbour Pliable?

FAITH. Yes, Christian, I heard that he followed you till he came at the Slough of Despond, where, as

some said, he fell in; but he would not be known to have so done; but I am sure he was soundly

bedabbled with that kind of dirt.

CHR. And what said the neighbours to him?

FAITH. He hath, since his going back, been had greatly in derision, and that among all sorts of

people; some do mock and despise him; and scarce will any set him on work. He is now seven times

worse than if he had never gone out of the city.

CHR. But why should they be so set against him, since they also despise the way that he forsook?

FAITH. Oh, they say, hang him, he is a turncoat! he was not true to his profession. I think God has

stirred up even his enemies to hiss at him, and make him a proverb, because he hath forsaken the way.

[Jer. 29:18,19]

CHR. Had you no talk with him before you came out?

FAITH. I met him once in the streets, but he leered away on the other side, as one ashamed of what he

had done; so I spake not to him.

{173} CHR. Well, at my first setting out, I had hopes of that man; but now I fear he will perish in the

overthrow of the city; for it is happened to him according to the true proverb, "The dog is turned to

his own vomit again; and the sow that was washed, to her wallowing in the mire." [2 Pet. 2:22]

FAITH. These are my fears of him too; but who can hinder that which will be?

CHR. Well, neighbour Faithful, said Christian, let us leave him, and talk of things that more

immediately concern ourselves. Tell me now, what you have met with in the way as you came; for I

know you have met with some things, or else it may be writ for a wonder.

{174} FAITH. I escaped the Slough that I perceived you fell into, and got up to the gate without that

danger; only I met with one whose name was Wanton, who had like to have done me a mischief.

CHR. It was well you escaped her net; Joseph was hard put to it by her, and he escaped her as you

did; but it had like to have cost him his life. [Gen. 39:11-13] But what did she do to you?

FAITH. You cannot think, but that you know something, what a flattering tongue she had; she lay at me

hard to turn aside with her, promising me all manner of content.

CHR. Nay, she did not promise you the content of a good conscience.

FAITH. You know what I mean; all carnal and fleshly content.

CHR. Thank God you have escaped her: "The abhorred of the Lord shall fall into her ditch." [Ps.

22:14]

FAITH. Nay, I know not whether I did wholly escape her or no.

CHR. Why, I trow, you did not consent to her desires?

FAITH. No, not to defile myself; for I remembered an old writing that I had seen, which said, "Her

steps take hold on hell." [Prov. 5:5] So I shut mine eyes, because I would not be bewitched with her

looks. [Job 31:1] Then she railed on me, and I went my way.

CHR. Did you meet with no other assault as you came?

{175} FAITH. When I came to the foot of the hill called Difficulty, I met with a very aged man, who

asked me what I was, and whither bound. I told him that I am a pilgrim, going to the Celestial City.

Then said the old man, Thou lookest like an honest fellow; wilt thou be content to dwell with me for

the wages that I shall give thee? Then I asked him his name, and where he dwelt. He said his name

was Adam the First, and that he dwelt in the town of Deceit. [Eph. 4:22] I asked him then what was

his work, and what the wages he would give. He told me that his work was many delights; and his

wages that I should be his heir at last. I further asked him what house he kept, and what other servants

he had. So he told me that his house was maintained with all the

dainties in the world; and that his

servants were those of his own begetting. Then I asked if he had any children. He said that he had but

three daughters: The Lust of the Flesh, The Lust of the Eyes, and The Pride of Life, and that I should

marry them all if I would. [1 John 2:16] Then I asked how long time he would have me live with him?

And he told me, As long as he lived himself.

CHR. Well, and what conclusion came the old man and you to at last?

FAITH. Why, at first, I found myself somewhat inclinable to go with the man, for I thought he spake

very fair; but looking in his forehead, as I talked with him, I saw there written, "Put off the old man

with his deeds."

CHR. And how then?

{176} FAITH. Then it came burning hot into my mind, whatever he said, and however he flattered,

when he got me home to his house, he would sell me for a slave. So I bid him forbear to talk, for I

would not come near the door of his house. Then he reviled me, and told me that he would send such

a one after me, that should make my way bitter to my soul. So I turned to go away from him; but just as

I turned myself to go thence, I felt him take hold of my flesh, and give me such a deadly twitch back,

that I thought he had pulled part of me after himself. This made me cry, "O wretched man!" [Rom.

7:24] So I went on my way up the hill.

Now when I had got about half-way up, I looked behind, and saw one coming after me, swift as the

wind; so he overtook me just about the place where the settle stands.

CHR. Just there, said Christian, did I sit down to rest me; but being overcome with sleep, I there lost

this roll out of my bosom.

{177} FAITH. But, good brother, hear me out. So soon as the man overtook me, he was but a word

and a blow, for down he knocked me, and laid me for dead. But when I was a little come to myself

again, I asked him wherefore he served me so. He said, because of my secret inclining to Adam the

First; and with that he struck me another deadly blow on the breast, and beat me down backward; so I

lay at his foot as dead as before. So, when I came to myself again, I cried him mercy; but he said, I

know not how to show mercy; and with that he knocked me down again. He had doubtless made an

end of me, but that one came by, and bid him forbear.

CHR. Who was that that bid him forbear?

FAITH. I did not know him at first, but as he went by, I perceived the holes in his hands and in his

side; then I concluded that he was our Lord. So I went up the hill.

{178} CHR. That man that overtook you was Moses. He spareth none, neither knoweth he how to

show mercy to those that transgress his law.

FAITH. I know it very well; it was not the first time that he has met with me. It was he that came to

me when I dwelt securely at home, and that told me he would burn my house over my head if I stayed

there.

CHR. But did you not see the house that stood there on the top of the hill, on the side of which Moses

met you?

FAITH. Yes, and the lions too, before I came at it: but for the lions, I think they were asleep, for it

was about noon; and because I had so much of the day before me, I passed by the porter, and came

down the hill.

CHR. He told me, indeed, that he saw you go by, but I wish you had called at the house, for they

would have showed you so many rarities, that you would scarce have forgot them to the day of your

death. But pray tell me, Did you meet nobody in the Valley of Humility?

{179} FAITH. Yes, I met with one Discontent, who would willingly have persuaded me to go back

again with him; his reason was, for that the valley was altogether without honour. He told me,

moreover, that there to go was the way to disobey all my friends, as Pride, Arrogancy, Self-conceit,

Worldly-glory, with others, who he knew, as he said, would be very much offended, if I made such a

fool of myself as to wade through this valley.

CHR. Well, and how did you answer him?

{180} Faithful's answer to Discontent

FAITH. I told him, that although all these that he named might claim kindred of me, and that rightly,

for indeed they were my relations according to the flesh; yet since I became a pilgrim, they have

disowned me, as I also have rejected them; and therefore they were to

me now no more than if they

had never been of my lineage.

I told him, moreover, that as to this valley, he had quite misrepresented the thing; for before honour is

humility, and a haughty spirit before a fall. Therefore, said I, I had rather go through this valley to the

honour that was so accounted by the wisest, than choose that which he esteemed most worthy our

affections.

CHR. Met you with nothing else in that valley?

{181} FAITH. Yes, I met with Shame; but of all the men that I met with in my pilgrimage, he, I think,

bears the wrong name. The others would be said nay, after a little argumentation, and somewhat else;

but this bold-faced Shame would never have done.

CHR. Why, what did he say to you?

FAITH. What! why, he objected against religion itself; he said it was a pitiful, low, sneaking business

for a man to mind religion; he said that a tender conscience was an unmanly thing; and that for a man

to watch over his words and ways, so as to tie up himself from that hectoring liberty that the brave

spirits of the times accustom themselves unto, would make him the ridicule of the times. He objected

also, that but few of the mighty, rich, or wise, were ever of my opinion [1 Cor. 1:26; 3:18; Phil.

3:7,8]; nor any of them neither [John 7:48], before they were persuaded to be fools, and to be of a

voluntary fondness, to venture the loss of all, for nobody knows what. He, moreover, objected the

base and low estate and condition of those that were chiefly the pilgrims of the times in which they

lived: also their ignorance and want of understanding in all natural science. Yea, he did hold me to it

at that rate also, about a great many more things than here I relate; as, that it was a shame to sit

whining and mourning under a sermon, and a shame to come sighing and groaning home: that it was a

shame to ask my neighbour forgiveness for petty faults, or to make restitution where I have taken from

any. He said, also, that religion made a man grow strange to the great, because of a few vices, which

he called by finer names; and made him own and respect the base, because of the same religious

fraternity. And is not this, said he, a shame?

{182} CHR. And what did you say to him?

FAITH. Say! I could not tell what to say at the first. Yea, he put me so to it, that my blood came up in

my face; even this Shame fetched it up, and had almost beat me quite off. But at last I began to

consider, that "that which is highly esteemed among men, is had in abomination with God." [Luke

16:15] And I thought again, this Shame tells me what men are; but it tells me nothing what God or the

Word of God is. And I thought, moreover, that at the day of doom, we shall not be doomed to death or

life according to the hectoring spirits of the world, but according to the wisdom and law of the

Highest. Therefore, thought I, what God says is best, indeed is best, though all the men in the world

are against it. Seeing, then, that God prefers his religion; seeing God

prefers a tender conscience;

seeing they that make themselves fools for the kingdom of heaven are wisest; and that the poor man

that loveth Christ is richer than the greatest man in the world that hates him; Shame, depart, thou art an

enemy to my salvation! Shall I entertain thee against my sovereign Lord? How then shall I look him in

the face at his coming? Should I now be ashamed of his ways and servants, how can I expect the

blessing? [Mark 8:38] But, indeed, this Shame was a bold villain; I could scarce shake him out of my

company; yea, he would be haunting of me, and continually whispering me in the ear, with some one

or other of the infirmities that attend religion; but at last I told him it was but in vain to attempt further

in this business; for those things that he disdained, in those did I see most glory; and so at last I got

past this importunate one. And when I had shaken him off, then I began to sing--

The trials that those men do meet withal,

That are obedient to the heavenly call,

Are manifold, and suited to the flesh,

And come, and come, and come again afresh;

That now, or sometime else, we by them may

Be taken, overcome, and cast away.

Oh, let the pilgrims, let the pilgrims, then

Be vigilant, and quit themselves like men.

{183} CHR. I am glad, my brother, that thou didst withstand this villain so bravely; for of all, as thou

sayest, I think he has the wrong name; for he is so bold as to follow us in the streets, and to attempt to

put us to shame before all men: that is, to make us ashamed of that which is good; but if he was not

himself audacious, he would never attempt to do as he does. But let us still resist him; for

notwithstanding all his bravadoes, he promoteth the fool and none else. "The wise shall inherit glory,

said Solomon, but shame shall be the promotion of fools." [Prov. 3:35]

FAITH. I think we must cry to Him for help against Shame, who would have us to be valiant for the

truth upon the earth.

CHR. You say true; but did you meet nobody else in that valley?

FAITH. No, not I; for I had sunshine all the rest of the way through that, and also through the Valley of

the Shadow of Death.

{184} CHR. It was well for you. I am sure it fared far otherwise with me; I had for a long season, as

soon almost as I entered into that valley, a dreadful combat with that foul fiend Apollyon; yea, I

thought verily he would have killed me, especially when he got me down and crushed me under him,

as if he would have crushed me to pieces; for as he threw me, my sword flew out of my hand; nay, he

told me he was sure of me: but I cried to God, and he heard me, and delivered me out of all my

troubles. Then I entered into the Valley of the Shadow of Death, and had no light for almost half the

way through it. I thought I should have been killed there, over and over; but at last day broke, and the

sun rose, and I went through that which was behind with far more ease and quiet.

{185} Moreover, I saw in my dream, that as they went on, Faithful, as he chanced to look on one side,

saw a man whose name is Talkative, walking at a distance beside them; for in this place there was

room enough for them all to walk. He was a tall man, and something more comely at a distance than at

hand. To this man Faithful addressed himself in this manner:

FAITH. Friend, whither away? Are you going to the heavenly country?

TALK. I am going to the same place.

FAITH. That is well; then I hope we may have your good company.

TALK. With a very good will will I be your companion.

{186} FAITH. Come on, then, and let us go together, and let us spend our time in discoursing of

things that are profitable.

Talkative's dislike of bad discourse

TALK. To talk of things that are good, to me is very acceptable, with you or with any other; and I am

glad that I have met with those that incline to so good a work; for, to speak the truth, there are but few

that care thus to spend their time, (as they are in their travels), but choose much rather to be speaking

of things to no profit; and this hath been a trouble for me.

FAITH. That is indeed a thing to be lamented; for what things so worthy of the use of the tongue and

mouth of men on earth as are the things of the God of heaven?

TALK. I like you wonderful well, for your sayings are full of conviction; and I will add, what thing is

so pleasant, and what so profitable, as to talk of the things of God? What things so pleasant (that is, if

a man hath any delight in things that are wonderful)? For instance, if a man doth delight to talk of the

history or the mystery of things; or if a man doth love to talk of miracles, wonders, or signs, where

shall he find things recorded so delightful, and so sweetly penned, as in the Holy Scripture?

{187} FAITH. That is true; but to be profited by such things in our talk should be that which we

design.

Talkative's fine discourse

TALK. That is it that I said; for to talk of such things is most profitable; for by so doing, a man may

get knowledge of many things; as of the vanity of earthly things, and the benefit of things above. Thus,

in general, but more particularly by this, a man may learn the necessity of the new birth, the

insufficiency of our works, the need of Christ's righteousness, &c. Besides, by this a man may learn,

by talk, what it is to repent, to believe, to pray, to suffer, or the like; by this also a man may learn

what are the great promises and consolations of the gospel, to his own comfort. Further, by this a man

may learn to refute false opinions, to vindicate the truth, and also to instruct the ignorant.

FAITH. All this is true, and glad am I to hear these things from you.

TALK. Alas! the want of this is the cause why so few understand the need of faith, and the necessity

of a work of grace in their soul, in order to eternal life; but ignorantly live in the works of the law, by

which a man can by no means obtain the kingdom of heaven.

{188} FAITH. But, by your leave, heavenly knowledge of these is the gift of God; no man attaineth to

them by human industry, or only by the talk of them.

TALK. All this I know very well; for a man can receive nothing, except it be given him from Heaven;

all is of grace, not of works. I could give you a hundred scriptures for the confirmation of this.

FAITH. Well, then, said Faithful, what is that one thing that we shall at this time found our discourse

upon?

TALK. What you will. I will talk of things heavenly, or things earthly; things moral, or things

evangelical; things sacred, or things profane; things past, or things to come; things foreign, or things at

home; things more essential, or things circumstantial; provided that all be done to our profit.

{189} FAITH. Now did Faithful begin to wonder; and stepping to Christian, (for he walked all this

while by himself), he said to him, (but softly), What a brave companion have we got! Surely this man

will make a very excellent pilgrim.

CHR. At this Christian modestly smiled, and said, This man, with whom you are so taken, will

beguile, with that tongue of his, twenty of them that know him not.

FAITH. Do you know him, then?

{190} CHR. Know him! Yes, better than he knows himself.

FAITH. Pray, what is he?

CHR. His name is Talkative; he dwelleth in our town. I wonder that

you should be a stranger to him,

only I consider that our town is large.

FAITH. Whose son is he? And whereabout does he dwell?

CHR. He is the son of one Say-well; he dwelt in Prating Row; and is known of all that are acquainted

with him, by the name of Talkative in Prating Row; and notwithstanding his fine tongue, he is but a

sorry fellow.

{191} FAITH. Well, he seems to be a very pretty man.

CHR. That is, to them who have not thorough acquaintance with him; for he is best abroad; near home,

he is ugly enough. Your saying that he is a pretty man, brings to my mind what I have observed in the

work of the painter, whose pictures show best at a distance, but, very near, more unpleasing.

{192} FAITH. But I am ready to think you do but jest, because you smiled.

CHR. God forbid that I should jest (although I smiled) in this matter, or that I should accuse any

falsely! I will give you a further discovery of him. This man is for any company, and for any talk; as

he talketh now with you, so will he talk when he is on the ale-bench; and the more drink he hath in his

crown, the more of these things he hath in his mouth; religion hath no place in his heart, or house, or

conversation; all he hath lieth in his tongue, and his religion is, to make a noise therewith.

{193} FAITH. Say you so! then am I in this man greatly deceived.

CHR. Deceived! you may be sure of it; remember the proverb, "They say and do not." [Matt. 23:3]

But the kingdom of God is not in word, but in Power. [1 Cor 4:20] He talketh of prayer, of

repentance, of faith, and of the new birth; but he knows but only to talk of them. I have been in his

family, and have observed him both at home and abroad; and I know what I say of him is the truth. His

house is as empty of religion as the white of an egg is of savour. There is there neither prayer nor sign

of repentance for sin; yea, the brute in his kind serves God far better than he. He is the very stain,

reproach, and shame of religion, to all that know him; it can hardly have a good word in all that end

of the town where he dwells, through him. [Rom. 2:24,25] Thus say the common people that know

him, A saint abroad, and a devil at home. His poor family finds it so; he is such a churl, such a railer

at and so unreasonable with his servants, that they neither know how to do for or speak to him. Men

that have any dealings with him say it is better to deal with a Turk than with him; for fairer dealing

they shall have at their hands. This Talkative (if it be possible) will go beyond them, defraud,

beguile, and overreach them. Besides, he brings up his sons to follow his steps; and if he findeth in

any of them a foolish timorousness, (for so he calls the first appearance of a tender conscience,) he

calls them fools and blockheads, and by no means will employ them in much, or speak to their

commendations before others. For my part, I am of opinion, that he has, by his wicked life, caused

many to stumble and fall; and will be, if God prevent not, the ruin of many more.

{194} FAITH. Well, my brother, I am bound to believe you; not only because you say you know him,

but also because, like a Christian, you make your reports of men. For I cannot think that you speak

these things of ill-will, but because it is even so as you say.

CHR. Had I known him no more than you, I might perhaps have thought of him, as, at the first, you did;

yea, had he received this report at their hands only that are enemies to religion, I should have thought

it had been a slander,--a lot that often falls from bad men's mouths upon good men's names and

professions; but all these things, yea, and a great many more as bad, of my own knowledge, I can

prove him guilty of. Besides, good men are ashamed of him; they can neither call him brother, nor

friend; the very naming of him among them makes them blush, if they know him.

{195} FAITH. Well, I see that saying and doing are two things, and hereafter I shall better observe

this distinction.

CHR. They are two things, indeed, and are as diverse as are the soul and the body; for as the body

without the soul is but a dead carcass, so saying, if it be alone, is but a dead carcass also. The soul of

religion is the practical part: "Pure religion and undefiled, before God and the Father, is this, To visit

the fatherless and widows in their affliction, and to keep himself unspotted from the world." [James

1:27; see vv. 22-26] This Talkative is not aware of; he thinks that hearing and saying will make a

good Christian, and thus he deceiveth his own soul. Hearing is but as

the sowing of the seed; talking

is not sufficient to prove that fruit is indeed in the heart and life; and let us assure ourselves, that at the

day of doom men shall be judged according to their fruits. [Matt. 13, 25] It will not be said then, Did

you believe? but, Were you doers, or talkers only? and accordingly shall they be judged. The end of

the world is compared to our harvest; and you know men at harvest regard nothing but fruit. Not that

anything can be accepted that is not of faith, but I speak this to show you how insignificant the

profession of Talkative will be at that day.

{196} FAITH. This brings to my mind that of Moses, by which he describeth the beast that is clean.

[Lev. 11:3-7; Deut. 14:6-8] He is such a one that parteth the hoof and cheweth the cud; not that parteth

the hoof only, or that cheweth the cud only. The hare cheweth the cud, but yet is unclean, because he

parteth not the hoof. And this truly resembleth Talkative; he cheweth the cud, he seeketh knowledge,

he cheweth upon the word; but he divideth not the hoof, he parteth not with the way of sinners; but, as

the hare, he retaineth the foot of a dog or bear, and therefore he is unclean.

CHR. You have spoken, for aught I know, the true gospel sense of those texts. And I will add another

thing: Paul calleth some men, yea, and those great talkers, too, sounding brass and tinkling cymbals;

that is, as he expounds them in another place, things without life, giving sound. [1 Cor. 13:1-3; 14:7]

Things without life, that is, without the true faith and grace of the

gospel; and consequently, things that

shall never be placed in the kingdom of heaven among those that are the children of life; though their

sound, by their talk, be as if it were the tongue or voice of an angel.

FAITH. Well, I was not so fond of his company at first, but I am as sick of it now. What shall we do

to be rid of him?

CHR. Take my advice, and do as I bid you, and you shall find that he will soon be sick of your

company too, except God shall touch his heart, and turn it.

FAITH. What would you have me to do?

CHR. Why, go to him, and enter into some serious discourse about the power of religion; and ask him

plainly (when he has approved of it, for that he will) whether this thing be set up in his heart, house,

or conversation.

{197} FAITH. Then Faithful stepped forward again, and said to Talkative, Come, what cheer? How

is it now?

TALK. Thank you, well. I thought we should have had a great deal of talk by this time.

{198} FAITH. Well, if you will, we will fall to it now; and since you left it with me to state the

question, let it be this: How doth the saving grace of God discover itself when it is in the heart of

man?

Talkative's false discovery of a work of grace

TALK. I perceive, then, that our talk must be about the power of things. Well, it is a very good

question, and I shall be willing to answer you. And take my answer in brief, thus: First, Where the

grace of God is in the heart, it causeth there a great outcry against sin. Secondly--

FAITH. Nay, hold, let us consider of one at once. I think you should rather say, It shows itself by

inclining the soul to abhor its sin.

TALK. Why, what difference is there between crying out against, and abhorring of sin?

{199} FAITH. Oh, a great deal. A man may cry out against sin of policy, but he cannot abhor it, but

by virtue of a godly antipathy against it. I have heard many cry out against sin in the pulpit, who yet

can abide it well enough in the heart, house, and conversation. Joseph's mistress cried out with a loud

voice, as if she had been very holy; but she would willingly, notwithstanding that, have committed

uncleanness with him. Some cry out against sin even as the mother cries out against her child in her

lap, when she calleth it slut and naughty girl, and then falls to hugging and kissing it.

TALK. You lie at the catch, I perceive.

{200} FAITH. No, not I; I am only for setting things right. But what is the second thing whereby you

would prove a discovery of a work of grace in the heart?

TALK. Great knowledge of gospel mysteries.

FAITH. This sign should have been first; but first or last, it is also false; for knowledge, great

knowledge, may be obtained in the mysteries of the gospel, and yet no work of grace in the soul. [1

Cor. 13] Yea, if a man have all knowledge, he may yet be nothing, and so consequently be no child of

God. When Christ said, "Do you know all these things?" and the disciples had answered, Yes; he

addeth, "Blessed are ye if ye do them." He doth not lay the blessing in the knowing of them, but in the

doing of them. For there is a knowledge that is not attended with doing: He that knoweth his masters

will, and doeth it not. A man may know like an angel, and yet be no Christian, therefore your sign of it

is not true. Indeed, to know is a thing that pleaseth talkers and boasters, but to do is that which

pleaseth God. Not that the heart can be good without knowledge; for without that, the heart is naught.

There is, therefore, knowledge and knowledge. Knowledge that resteth in the bare speculation of

things; and knowledge that is accompanied with the grace of faith and love; which puts a man upon

doing even the will of God from the heart: the first of these will serve the talker; but without the other

the true Christian is not content. "Give me understanding, and I shall keep thy law; yea, I shall

observe it with my whole heart." [Ps. 119:34]

TALK. You lie at the catch again; this is not for edification.

FAITH. Well, if you please, propound another sign how this work of grace discovereth itself where it

is.

TALK. Not I, for I see we shall not agree.

FAITH. Well, if you will not, will you give me leave to do it?

TALK. You may use your liberty.

{201} FAITH. A work of grace in the soul discovereth itself, either to him that hath it, or to standers

by.

To him that hath it thus: It gives him conviction of sin, especially of the defilement of his nature and

the sin of unbelief, (for the sake of which he is sure to be damned, if he findeth not mercy at God's

hand, by faith in Jesus Christ [John 16:8, Rom. 7:24, John 16:9, Mark 16:16]). This sight and sense of

things worketh in him sorrow and shame for sin; he findeth, moreover, revealed in him the Saviour of

the world, and the absolute necessity of closing with him for life, at the which he findeth hungerings

and thirstings after him; to which hungerings, &c., the promise is made. [Ps. 38:18, Jer. 31:19, Gal.

2:16, Acts 4:12, Matt. 5:6, Rev. 21:6] Now, according to the strength or weakness of his faith in his

Saviour, so is his joy and peace, so is his love to holiness, so are his desires to know him more, and

also to serve him in this world. But though I say it discovereth itself thus unto him, yet it is but seldom

that he is able to conclude that this is a work of grace; because his corruptions now, and his abused

reason, make his mind to misjudge in this matter; therefore, in him that hath this work, there is

required a very sound judgement before he can, with steadiness, conclude that this is a work of grace.

{202} To others, it is thus discovered:

1. By an experimental confession of his faith in Christ. [Rom. 10:10, Phil. 1:27, Matt. 5:19]

2. By a life answerable to that confession; to wit, a life of holiness,

heart-holiness, family-holiness,

(if he hath a family), and by conversation-holiness in the world which, in the general, teacheth him,

inwardly, to abhor his sin, and himself for that, in secret; to suppress it in his family and to promote

holiness in the world; not by talk only, as a hypocrite or talkative person may do, but by a practical

subjection, in faith and love, to the power of the Word. [John 14:15, Ps. 50:23, Job 42:5-6, Eze.

20:43] And now, Sir, as to this brief description of the work of grace, and also the discovery of it, if

you have aught to object, object; if not, then give me leave to propound to you a second question.

{203} TALK. Nay, my part is not now to object, but to hear; let me, therefore, have your second

question.

FAITH. It is this: Do you experience this first part of this description of it? and doth your life and

conversation testify the same? or standeth your religion in word or in tongue, and not in deed and

truth? Pray, if you incline to answer me in this, say no more than you know the God above will say

Amen to; and also nothing but what your conscience can justify you in; for not he that commendeth

himself is approved, but whom the Lord commendeth. Besides, to say I am thus and thus, when my

conversation, and all my neighbours, tell me I lie, is great wickedness.

{204} TALK. Then Talkative at first began to blush; but, recovering himself, thus he replied: You

come now to experience, to conscience, and God; and to appeal to him for justification of what is

spoken. This kind of discourse I did not expect; nor am I disposed to give an answer to such

questions, because I count not myself bound thereto, unless you take upon you to be a catechiser, and,

though you should so do, yet I may refuse to make you my judge. But, I pray, will you tell me why you

ask me such questions?

{205} FAITH. Because I saw you forward to talk, and because I knew not that you had aught else but

notion. Besides, to tell you all the truth, I have heard of you, that you are a man whose religion lies in

talk, and that your conversation gives this your mouth-profession the lie.

Faithful's plain dealing with Talkative

They say, you are a spot among Christians; and that religion fareth the worse for your ungodly

conversation; that some have already stumbled at your wicked ways, and that more are in danger of

being destroyed thereby; your religion, and an ale-house, and covetousness, and uncleanness, and

swearing, and lying, and vain-company keeping, &c., will stand together. The proverb is true of you

which is said of a whore, to wit, that she is a shame to all women; so are you a shame to all

professors.

TALK. Since you are ready to take up reports and to judge so rashly as you do, I cannot but conclude

you are some peevish or melancholy man, not fit to be discoursed with; and so adieu.

{206} CHR. Then came up Christian, and said to his brother, I told you how it would happen: your

words and his lusts could not agree; he had rather leave your company than reform his life. But he is

gone, as I said; let him go, the loss is no man's but his own; he has saved us the trouble of going from

him; for he continuing (as I suppose he will do) as he is, he would have been but a blot in our

company: besides, the apostle says, "From such withdraw thyself."

FAITH. But I am glad we had this little discourse with him; it may happen that he will think of it

again: however, I have dealt plainly with him, and so am clear of his blood, if he perisheth.

{207} CHR. You did well to talk so plainly to him as you did; there is but little of this faithful

dealing with men now-a-days, and that makes religion to stink so in the nostrils of many, as it doth;

for they are these talkative fools whose religion is only in word, and are debauched and vain in their

conversation, that (being so much admitted into the fellowship of the godly) do puzzle the world,

blemish Christianity, and grieve the sincere. I wish that all men would deal with such as you have

done: then should they either be made more conformable to religion, or the company of saints would

be too hot for them. Then did Faithful say,

How Talkative at first lifts up his plumes!

How bravely doth he speak! How he presumes

To drive down all before him! But so soon

As Faithful talks of heart-work, like the moon

That's past the full, into the wane he goes.

And so will all, but he that HEART-WORK knows.

{208} Thus they went on talking of what they had seen by the way, and so made that way easy which

would otherwise, no doubt, have been tedious to them; for now they went through a wilderness.

{209} Now, when they were got almost quite out of this wilderness, Faithful chanced to cast his eye

back, and espied one coming after them, and he knew him. Oh! said Faithful to his brother, who

comes yonder? Then Christian looked, and said, It is my good friend Evangelist. Ay, and my good

friend too, said Faithful, for it was he that set me in the way to the gate. Now was Evangelist come up

to them, and thus saluted them:

{210} EVAN. Peace be with you, dearly beloved; and peace be to your helpers.

CHR. Welcome, welcome, my good Evangelist, the sight of thy countenance brings to my

remembrance thy ancient kindness and unwearied labouring for my eternal good.

FAITH. And a thousand times welcome, said good Faithful. Thy company, O sweet Evangelist, how

desirable it is to us poor pilgrims!

EVAN. Then said Evangelist, How hath it fared with you, my friends, since the time of our last

parting? What have you met with, and how have you behaved yourselves?

{211} Then Christian and Faithful told him of all things that had happened to them in the way; and

how, and with what difficulty, they had arrived at that place.

{212} EVAN. Right glad am I, said Evangelist, not that you have met with trials, but that you have

been victors; and for that you have, notwithstanding many weaknesses, continued in the way to this

very day.

I say, right glad am I of this thing, and that for mine own sake and yours. I have sowed, and you have

reaped: and the day is coming, when both he that sowed and they that reaped shall rejoice together;

that is, if you hold out: "for in due season ye shall reap, if ye faint not." [John 4:36, Gal. 6:9] The

crown is before you, and it is an incorruptible one; so run, that you may obtain it. [1 Cor. 9:24-27]

Some there be that set out for this crown, and, after they have gone far for it, another comes in, and

takes it from them: hold fast, therefore, that you have; let no man take your crown. [Rev. 3:11] You

are not yet out of the gun-shot of the devil; you have not resisted unto blood, striving against sin; let

the kingdom be always before you, and believe steadfastly concerning things that are invisible. Let

nothing that is on this side the other world get within you; and, above all, look well to your own

hearts, and to the lusts thereof, "for they are deceitful above all things, and desperately wicked"; set

your faces like a flint; you have all power in heaven and earth on your side.

{213} CHR. Then Christian thanked him for his exhortation; but told him, withal, that they would

have him speak further to them for their help the rest of the way, and the rather, for that they well

knew that he was a prophet, and could tell them of things that might happen unto them, and also how

they might resist and overcome them. To which request Faithful also consented. So Evangelist began

as followeth:--

EVAN. My sons, you have heard, in the words of the truth of the gospel, that you must, through many

tribulations, enter into the kingdom of heaven. And, again, that in every city bonds and afflictions

abide in you; and therefore you cannot expect that you should go long on your pilgrimage without

them, in some sort or other. You have found something of the truth of these testimonies upon you

already, and more will immediately follow; for now, as you see, you are almost out of this

wilderness, and therefore you will soon come into a town that you will by and by see before you; and

in that town you will be hardly beset with enemies, who will strain hard but they will kill you; and be

you sure that one or both of you must seal the testimony which you hold, with blood; but be you

faithful unto death, and the King will give you a crown of life.

{214} He that shall die there, although his death will be unnatural, and his pain perhaps great, he will

yet have the better of his fellow; not only because he will be arrived at the Celestial City soonest, but

because he will escape many miseries that the other will meet with in the rest of his journey. But

when you are come to the town, and shall find fulfilled what I have here related, then remember your

friend, and quit yourselves like men, and commit the keeping of your souls to your God in well-doing,

as unto a faithful Creator.

{215} Then I saw in my dream, that when they were got out of the wilderness, they presently saw a

town before them, and the name of that town is Vanity; and at the town there is a fair kept, called

Vanity Fair: it is kept all the year long. It beareth the name of Vanity Fair because the town where it is

kept is lighter than vanity; and, also because all that is there sold, or that cometh thither, is vanity. As

is the saying of the wise, "all that cometh is vanity." [Eccl. 1; 2:11,17; 11:8; Isa. 11:17]

{216} This fair is no new-erected business, but a thing of ancient standing; I will show you the

original of it.

Almost five thousand years agone, there were pilgrims walking to the Celestial City, as these two

honest persons are: and Beelzebub, Apollyon, and Legion, with their companions, perceiving by the

path that the pilgrims made, that their way to the city lay through this town of Vanity, they contrived

here to set up a fair; a fair wherein, should be sold all sorts of vanity,

and that it should last all the

year long: therefore at this fair are all such merchandise sold, as houses, lands, trades, places,

honours, preferments, titles, countries, kingdoms, lusts, pleasures, and delights of all sorts, as whores,

bawds, wives, husbands, children, masters, servants, lives, blood, bodies, souls, silver, gold, pearls,

precious stones, and what not.

And, moreover, at this fair there is at all times to be seen juggling cheats, games, plays, fools, apes,

knaves, and rogues, and that of every kind.

Here are to be seen, too, and that for nothing, thefts, murders, adulteries, false swearers, and that of a

blood-red colour.

{217} And as in other fairs of less moment, there are the several rows and streets, under their proper

names, where such and such wares are vended; so here likewise you have the proper places, rows,

streets, (viz. countries and kingdoms), where the wares of this fair are soonest to be found. Here is

the Britain Row, the French Row, the Italian Row, the Spanish Row, the German Row, where several

sorts of vanities are to be sold. But, as in other fairs, some one commodity is as the chief of all the

fair, so the ware of Rome and her merchandise is greatly promoted in this fair; only our English

nation, with some others, have taken a dislike thereat.

{218} Now, as I said, the way to the Celestial City lies just through this town where this lusty fair is

kept; and he that will go to the city, and yet not go through this town,

must needs go out of the world.

[1 Cor. 5:10] The Prince of princes himself, when here, went through this town to his own country,

and that upon a fair day too; yea, and as I think, it was Beelzebub, the chief lord of this fair, that

invited him to buy of his vanities; yea, would have made him lord of the fair, would he but have done

him reverence as he went through the town. [Matt. 4:8, Luke 4:5-7] Yea, because he was such a

person of honour, Beelzebub had him from street to street, and showed him all the kingdoms of the

world in a little time, that he might, if possible, allure the Blessed One to cheapen and buy some of

his vanities; but he had no mind to the merchandise, and therefore left the town, without laying out so

much as one farthing upon these vanities. This fair, therefore, is an ancient thing, of long standing, and

a very great fair.

{219} Now these pilgrims, as I said, must needs go through this fair. Well, so they did: but, behold,

even as they entered into the fair, all the people in the fair were moved, and the town itself as it were

in a hubbub about them; and that for several reasons: for--

{220} First, The pilgrims were clothed with such kind of raiment as was diverse from the raiment of

any that traded in that fair. The people, therefore, of the fair, made a great gazing upon them: some

said they were fools, some they were bedlams, and some they are outlandish men. [1 Cor. 2:7-8]

{221} Secondly, And as they wondered at their apparel, so they did likewise at their speech; for few

could understand what they said; they naturally spoke the language of Canaan, but they that kept the

fair were the men of this world; so that, from one end of the fair to the other, they seemed barbarians

each to the other.

{222} Thirdly, But that which did not a little amuse the merchandisers was, that these pilgrims set

very light by all their wares; they cared not so much as to look upon them; and if they called upon

them to buy, they would put their fingers in their ears, and cry, Turn away mine eyes from beholding

vanity, and look upwards, signifying that their trade and traffic was in heaven. [Ps. 119:37, Phil.

3:19-20]

{223} One chanced mockingly, beholding the carriage of the men, to say unto them, What will ye

buy? But they, looking gravely upon him, answered, "We buy the truth." [Prov. 23:23] At that there

was an occasion taken to despise the men the more; some mocking, some taunting, some speaking

reproachfully, and some calling upon others to smite them. At last things came to a hubbub and great

stir in the fair, insomuch that all order was confounded. Now was word presently brought to the great

one of the fair, who quickly came down, and deputed some of his most trusty friends to take these men

into examination, about whom the fair was almost overturned. So the men were brought to

examination; and they that sat upon them, asked them whence they came, whither they went, and what

they did there, in such an unusual garb? The men told them that they

were pilgrims and strangers in the

world, and that they were going to their own country, which was the heavenly Jerusalem, [Heb.

11:13-16] and that they had given no occasion to the men of the town, nor yet to the merchandisers,

thus to abuse them, and to let them in their journey, except it was for that, when one asked them what

they would buy, they said they would buy the truth. But they that were appointed to examine them did

not believe them to be any other than bedlams and mad, or else such as came to put all things into a

confusion in the fair. Therefore they took them and beat them, and besmeared them with dirt, and then

put them into the cage, that they might be made a spectacle to all the men of the fair.

Behold Vanity Fair! the Pilgrims there

Are chain'd and stand beside:

Even so it was our Lord pass'd here,

And on Mount Calvary died.

{224} There, therefore, they lay for some time, and were made the objects of any man's sport, or

malice, or revenge, the great one of the fair laughing still at all that befell them. But the men being

patient, and not rendering railing for railing, but contrariwise, blessing, and good words for bad, and

kindness for injuries done, some men in the fair that were more observing, and less prejudiced than

the rest, began to check and blame the baser sort for their continual abuses done by them to the men;

they, therefore, in angry manner, let fly at them again, counting them

as bad as the men in the cage, and

telling them that they seemed confederates, and should be made partakers of their misfortunes. The

other replied that, for aught they could see, the men were quiet, and sober, and intended nobody any

harm; and that there were many that traded in their fair that were more worthy to be put into the cage,

yea, and pillory too, than were the men they had abused. Thus, after divers words had passed on both

sides, the men behaving themselves all the while very wisely and soberly before them, they fell to

some blows among themselves, and did harm one to another. Then were these two poor men brought

before their examiners again, and there charged as being guilty of the late hubbub that had been in the

fair. So they beat them pitifully, and hanged irons upon them, and led them in chains up and down the

fair, for an example and a terror to others, lest any should speak in their behalf, or join themselves

unto them. But Christian and Faithful behaved themselves yet more wisely, and received the ignominy

and shame that was cast upon them, with so much meekness and patience, that it won to their side,

though but few in comparison of the rest, several of the men in the fair. This put the other party yet

into greater rage, insomuch that they concluded the death of these two men. Wherefore they

threatened, that the cage nor irons should serve their turn, but that they should die, for the abuse they

had done, and for deluding the men of the fair.

Then were they remanded to the cage again, until further order should

be taken with them. So they put

them in, and made their feet fast in the stocks.

{225} Here, therefore, they called again to mind what they had heard from their faithful friend

Evangelist, and were the more confirmed in their way and sufferings by what he told them would

happen to them. They also now comforted each other, that whose lot it was to suffer, even he should

have the best of it; therefore each man secretly wished that he might have that preferment: but

committing themselves to the all-wise disposal of Him that ruleth all things, with much content, they

abode in the condition in which they were, until they should be otherwise disposed of.

{226} Then a convenient time being appointed, they brought them forth to their trial, in order to their

condemnation. When the time was come, they were brought before their enemies and arraigned. The

judge's name was Lord Hate-good. Their indictment was one and the same in substance, though

somewhat varying in form, the contents whereof were this:--

{227} "That they were enemies to and disturbers of their trade; that they had made commotions and

divisions in the town, and had won a party to their own most dangerous opinions, in contempt of the

law of their prince."

Now, FAITHFUL, play the man, speak for thy God:

Fear not the wicked's malice; nor their rod:

Speak boldly, man, the truth is on thy side:

Die for it, and to life in triumph ride.

{228} Faithful's answer for himself

Then Faithful began to answer, that he had only set himself against that which hath set itself against

Him that is higher than the highest. And, said he, as for disturbance, I make none, being myself a man

of peace; the parties that were won to us, were won by beholding our truth and innocence, and they

are only turned from the worse to the better. And as to the king you talk of, since he is Beelzebub, the

enemy of our Lord, I defy him and all his angels.

{229} Then proclamation was made, that they that had aught to say for their lord the king against the

prisoner at the bar, should forthwith appear and give in their evidence. So there came in three

witnesses, to wit, Envy, Superstition, and Pickthank. They were then asked if they knew the prisoner

at the bar; and what they had to say for their lord the king against him.

{230} Then stood forth Envy, and said to this effect: My Lord, I have known this man a long time, and

will attest upon my oath before this honourable bench, that he is--

JUDGE. Hold! Give him his oath. (So they sware him.) Then he said--

ENVY. My Lord, this man, notwithstanding his plausible name, is one of the vilest men in our

country. He neither regardeth prince nor people, law nor custom; but doth all that he can to possess

all men with certain of his disloyal notions, which he in the general calls principles of faith and

holiness. And, in particular, I heard him once myself affirm that

Christianity and the customs of our

town of Vanity were diametrically opposite, and could not be reconciled. By which saying, my Lord,

he doth at once not only condemn all our laudable doings, but us in the doing of them.

JUDGE. Then did the Judge say to him, Hast thou any more to say?

ENVY. My Lord, I could say much more, only I would not be tedious to the court. Yet, if need be,

when the other gentlemen have given in their evidence, rather than anything shall be wanting that will

despatch him, I will enlarge my testimony against him. So he was bid to stand by. Then they called

Superstition, and bid him look upon the prisoner. They also asked, what he could say for their lord the

king against him. Then they sware him; so he began.

{231} SUPER. My Lord, I have no great acquaintance with this man, nor do I desire to have further

knowledge of him; however, this I know, that he is a very pestilent fellow, from some discourse that,

the other day, I had with him in this town; for then, talking with him, I heard him say, that our religion

was naught, and such by which a man could by no means please God. Which sayings of his, my Lord,

your Lordship very well knows, what necessarily thence will follow, to wit, that we do still worship

in vain, are yet in our sins, and finally shall be damned; and this is that which I have to say.

{232} Then was Pickthank sworn, and bid say what he knew, in behalf of their lord the king, against

the prisoner at the bar.

Pickthank's testimony

PICK. My Lord, and you gentlemen all, This fellow I have known of a long time, and have heard him

speak things that ought not to be spoke; for he hath railed on our noble prince Beelzebub, and hath

spoken contemptibly of his honourable friends, whose names are the Lord Old Man, the Lord Carnal

Delight, the Lord Luxurious, the Lord Desire of Vain Glory, my old Lord Lechery, Sir Having

Greedy, with all the rest of our nobility; and he hath said, moreover, That if all men were of his mind,

if possible, there is not one of these noblemen should have any longer a being in this town. Besides,

he hath not been afraid to rail on you, my Lord, who are now appointed to be his judge, calling you an

ungodly villain, with many other such like vilifying terms, with which he hath bespattered most of the

gentry of our town.

{233} When this Pickthank had told his tale, the Judge directed his speech to the prisoner at the bar,

saying, Thou runagate, heretic, and traitor, hast thou heard what these honest gentlemen have

witnessed against thee?

FAITH. May I speak a few words in my own defence?

JUDGE. Sirrah! sirrah! thou deservest to live no longer, but to be slain immediately upon the place;

yet, that all men may see our gentleness towards thee, let us hear what thou, vile runagate, hast to say.

{234} Faithful's defence of himself

FAITH. 1. I say, then, in answer to what Mr. Envy hath spoken, I never

said aught but this, That what

rule, or laws, or customs, or people, were flat against the Word of God, are diametrically opposite to

Christianity. If I have said amiss in this, convince me of my error, and I am ready here before you to

make my recantation.

{235} 2. As to the second, to wit, Mr. Superstition, and his charge against me, I said only this, That in

the worship of God there is required a Divine faith; but there can be no Divine faith without a Divine

revelation of the will of God. Therefore, whatever is thrust into the worship of God that is not

agreeable to Divine revelation, cannot be done but by a human faith, which faith will not be profitable

to eternal life.

{236} 3. As to what Mr. Pickthank hath said, I say (avoiding terms, as that I am said to rail, and the

like) that the prince of this town, with all the rabblement, his attendants, by this gentleman named, are

more fit for a being in hell, than in this town and country: and so, the Lord have mercy upon me!

{237} Then the Judge called to the jury (who all this while stood by, to hear and observe):

Gentlemen of the jury, you see this man about whom so great an uproar hath been made in this town.

You have also heard what these worthy gentlemen have witnessed against him. Also you have heard

his reply and confession. It lieth now in your breasts to hang him or save his life; but yet I think meet

to instruct you into our law.

{238} There was an Act made in the days of Pharaoh the Great, servant to our prince, that lest those

of a contrary religion should multiply and grow too strong for him, their males should be thrown into

the river. [Exo. 1:22] There was also an Act made in the days of Nebuchadnezzar the Great, another

of his servants, that whosoever would not fall down and worship his golden image, should be thrown

into a fiery furnace. [Dan. 3:6] There was also an Act made in the days of Darius, that whoso, for

some time, called upon any god but him, should be cast into the lions' den. [Dan. 6] Now the

substance of these laws this rebel has broken, not only in thought, (which is not to be borne), but also

in word and deed; which must therefore needs be intolerable.

{239} For that of Pharaoh, his law was made upon a supposition, to prevent mischief, no crime being

yet apparent; but here is a crime apparent. For the second and third, you see he disputeth against our

religion; and for the treason he hath confessed, he deserveth to die the death.

{240} Then went the jury out, whose names were, Mr. Blind-man, Mr. No-good, Mr. Malice, Mr.

Love-lust, Mr. Live-loose, Mr. Heady, Mr. High-mind, Mr. Enmity, Mr. Liar, Mr. Cruelty, Mr. Hate-

light, and Mr. Implacable; who every one gave in his private verdict against him among themselves,

and afterwards unanimously concluded to bring him in guilty before the Judge. And first, among

themselves, Mr. Blind-man, the foreman, said, I see clearly that this man is a heretic. Then said Mr.

No-good, Away with such a fellow from the earth. Ay, said Mr. Malice, for I hate the very looks of

him. Then said Mr. Love-lust, I could never endure him. Nor I, said Mr. Live-loose, for he would

always be condemning my way. Hang him, hang him, said Mr. Heady. A sorry scrub, said Mr. High-

mind. My heart riseth against him, said Mr. Enmity. He is a rogue, said Mr. Liar. Hanging is too good

for him, said Mr. Cruelty. Let us despatch him out of the way, said Mr. Hate-light. Then said Mr.

Implacable, Might I have all the world given me, I could not be reconciled to him; therefore, let us

forthwith bring him in guilty of death. And so they did; therefore he was presently condemned to be

had from the place where he was, to the place from whence he came, and there to be put to the most

cruel death that could be invented.

{241} They therefore brought him out, to do with him according to their law; and, first, they scourged

him, then they buffeted him, then they lanced his flesh with knives; after that, they stoned him with

stones, then pricked him with their swords; and, last of all, they burned him to ashes at the stake. Thus

came Faithful to his end.

{242} Now I saw that there stood behind the multitude a chariot and a couple of horses, waiting for

Faithful, who (so soon as his adversaries had despatched him) was taken up into it, and straightway

was carried up through the clouds, with sound of trumpet, the nearest way to the Celestial Gate.

Brave FAITHFUL, bravely done in word and deed;

Judge, witnesses, and jury have, instead

Of overcoming thee, but shown their rage:

When they are dead, thou'lt live from age to age*.

*In the New Heaven and New Earth. {footnote from one edition}

{243} But as for Christian, he had some respite, and was remanded back to prison. So he there

remained for a space; but He that overrules all things, having the power of their rage in his own hand,

so wrought it about, that Christian for that time escaped them, and went his way. And as he went, he

sang, saying--

Well, Faithful, thou hast faithfully profest

Unto thy Lord; with whom thou shalt be blest,

When faithless ones, with all their vain delights,

Are crying out under their hellish plights:

Sing, Faithful, sing, and let thy name survive;

For though they kill'd thee, thou art yet alive!

{244} Now I saw in my dream, that Christian went not forth alone, for there was one whose name

was Hopeful (being made so by the beholding of Christian and Faithful in their words and behaviour,

in their sufferings at the fair), who joined himself unto him, and, entering into a brotherly covenant,

told him that he would be his companion. Thus, one died to bear testimony to the truth, and another

rises out of his ashes, to be a companion with Christian in his pilgrimage. This Hopeful also told

Christian, that there were many more of the men in the fair, that

would take their time and follow

after.

{245} So I saw that quickly after they were got out of the fair, they overtook one that was going

before them, whose name was By-ends: so they said to him, What countryman, Sir? and how far go

you this way? He told them that he came from the town of Fair-speech, and he was going to the

Celestial City (but told them not his name).

From Fair-speech! said Christian. Is there any good that lives there? [Prov. 26:25]

BY-ENDS. Yes, said By-ends, I hope.

CHR. Pray, Sir, what may I call you? said Christian.

BY-ENDS. I am a stranger to you, and you to me: if you be going this way, I shall be glad of your

company; if not, I must be content.

CHR. This town of Fair-speech, said Christian, I have heard of; and, as I remember, they say it is a

wealthy place.

BY-ENDS. Yes, I will assure you that it is; and I have very many rich kindred there.

{246} CHR. Pray, who are your kindred there? if a man may be so bold.

BY-ENDS. Almost the whole town; and in particular, my Lord Turn-about, my Lord Time-server, my

Lord Fair-speech, (from whose ancestors that town first took its name), also Mr. Smooth-man, Mr.

Facing-both-ways, Mr. Any-thing; and the parson of our parish, Mr. Two-tongues, was my mother's

own brother by father's side; and to tell you the truth, I am become a gentleman of good quality, yet my

great-grandfather was but a waterman, looking one way and rowing another, and I got most of my

estate by the same occupation.

CHR. Are you a married man?

BY-ENDS. Yes, and my wife is a very virtuous woman, the daughter of a virtuous woman; she was

my Lady Feigning's daughter, therefore she came of a very honourable family, and is arrived to such a

pitch of breeding, that she knows how to carry it to all, even to prince and peasant. It is true we

somewhat differ in religion from those of the stricter sort, yet but in two small points: first, we never

strive against wind and tide; secondly, we are always most zealous when religion goes in his silver

slippers; we love much to walk with him in the street, if the sun shines, and the people applaud him.

{247} Then Christian stepped a little aside to his fellow, Hopeful, saying, It runs in my mind that this

is one By-ends of Fair-speech; and if it be he, we have as very a knave in our company as dwelleth in

all these parts. Then said Hopeful, Ask him; methinks he should not be ashamed of his name. So

Christian came up with him again, and said, Sir, you talk as if you knew something more than all the

world doth; and if I take not my mark amiss, I deem I have half a guess of you: Is not your name Mr.

By-ends, of Fair-speech?

BY-ENDS. This is not my name, but indeed it is a nick-name that is given me by some that cannot

abide me: and I must be content to bear it as a reproach, as other good men have borne theirs before

me.

{247} CHR. But did you never give an occasion to men to call you by this name?

BY-ENDS. Never, never! The worst that ever I did to give them an occasion to give me this name

was, that I had always the luck to jump in my judgment with the present way of the times, whatever it

was, and my chance was to get thereby; but if things are thus cast upon me, let me count them, a

blessing; but let not the malicious load me therefore with reproach.

{248} CHR. I thought, indeed, that you were the man that I heard of; and to tell you what I think, I fear

this name belongs to you more properly than you are willing we should think it doth.

BY-ENDS. Well, if you will thus imagine, I cannot help it; you shall find me a fair company-keeper,

if you will still admit me your associate.

CHR. If you will go with us, you must go against wind and tide; the which, I perceive, is against your

opinion; you must also own religion in his rags, as well as when in his silver slippers; and stand by

him, too, when bound in irons, as well as when he walketh the streets with applause.

BY-ENDS. You must not impose, nor lord it over my faith; leave me to my liberty, and let me go with

you.

CHR. Not a step further, unless you will do in what I propound as we.

Then said By-ends, I shall never desert my old principles, since they

are harmless and profitable. If I

may not go with you, I must do as I did before you overtook me, even go by myself, until some

overtake me that will be glad of my company.

{249} Now I saw in my dream that Christian and Hopeful forsook him, and kept their distance before

him; but one of them looking back, saw three men following Mr. By-ends, and behold, as they came

up with him, he made them a very low conge {conge'}; and they also gave him a compliment. The

men's names were Mr. Hold-the-world, Mr. Money-love, and Mr. Save-all; men that Mr. By-ends had

formerly been acquainted with; for in their minority they were schoolfellows, and were taught by one

Mr. Gripe-man, a schoolmaster in Love-gain, which is a market town in the county of Coveting, in the

north. This schoolmaster taught them the art of getting, either by violence, cozenage, flattery, lying, or

by putting on the guise of religion; and these four gentlemen had attained much of the art of their

master, so that they could each of them have kept such a school themselves.

{250} Well, when they had, as I said, thus saluted each other, Mr. Money-love said to Mr. By-ends,

Who are they upon the road before us? (for Christian and Hopeful were yet within view).

By-ends' character of the pilgrims

BY-ENDS. They are a couple of far countrymen, that, after their mode, are going on pilgrimage.

MONEY-LOVE. Alas! Why did they not stay, that we might have had their good company? for they,

and we, and you, Sir, I hope, are all going on pilgrimage.

BY-ENDS. We are so, indeed; but the men before us are so rigid, and love so much their own

notions, and do also so lightly esteem the opinions of others, that let a man be never so godly, yet if he

jumps not with them in all things, they thrust him quite out of their company.

{251} SAVE-ALL. That is bad, but we read of some that are righteous overmuch; and such men's

rigidness prevails with them to judge and condemn all but themselves. But, I pray, what, and how

many, were the things wherein you differed?

BY-ENDS. Why, they, after their headstrong manner, conclude that it is duty to rush on their journey

all weathers; and I am for waiting for wind and tide. They are for hazarding all for God at a clap; and

I am for taking all advantages to secure my life and estate. They are for holding their notions, though

all other men are against them; but I am for religion in what, and so far as the times, and my safety,

will bear it. They are for religion when in rags and contempt; but I am for him when he walks in his

golden slippers, in the sunshine, and with applause.

{252} HOLD-THE-WORLD. Ay, and hold you there still, good Mr. By-ends; for, for my part, I can

count him but a fool, that, having the liberty to keep what he has, shall be so unwise as to lose it. Let

us be wise as serpents; it is best to make hay when the sun shines; you see how the bee lieth still all

winter, and bestirs her only when she can have profit with pleasure. God sends sometimes rain, and

sometimes sunshine; if they be such fools to go through the first, yet let us be content to take fair

weather along with us. For my part, I like that religion best that will stand with the security of God's

good blessings unto us; for who can imagine, that is ruled by his reason, since God has bestowed

upon us the good things of this life, but that he would have us keep them for his sake? Abraham and

Solomon grew rich in religion. And Job says, that a good man shall lay up gold as dust. But he must

not be such as the men before us, if they be as you have described them.

SAVE-ALL. I think that we are all agreed in this matter, and therefore there needs no more words

about it.

MONEY-LOVE. No, there needs no more words about this matter, indeed; for he that believes neither

Scripture nor reason (and you see we have both on our side) neither knows his own liberty, nor seeks

his own safety.

{253} BY-ENDS. My brethren, we are, as you see, going all on pilgrimage; and, for our better

diversion from things that are bad, give me leave to propound unto you this question:--

Suppose a man, a minister, or a tradesman, &c., should have an advantage lie before him, to get the

good blessings of this life, yet so as that he can by no means come by them except, in appearance at

least, he becomes extraordinarily zealous in some points of religion that he meddled not with before,

may he not use these means to attain his end, and yet be a right

honest man?

{254} MONEY-LOVE. I see the bottom of your question; and, with these gentlemen's good leave, I

will endeavour to shape you an answer. And first, to speak to your question as it concerns a minister

himself: Suppose a minister, a worthy man, possessed but of a very small benefice, and has in his eye

a greater, more fat, and plump by far; he has also now an opportunity of getting of it, yet so as by

being more studious, by preaching more frequently and zealously, and, because the temper of the

people requires it, by altering of some of his principles; for my part, I see no reason but a man may do

this, (provided he has a call), ay, and more a great deal besides, and yet be an honest man. For why--

{255} 1. His desire of a greater benefice is lawful, (this cannot be contradicted), since it is set before

him by Providence; so then, he may get it, if he can, making no question for conscience' sake.

{256} 2. Besides, his desire after that benefice makes him more studious, a more zealous preacher,

&c., and so makes him a better man; yea, makes him better improve his parts, which is according to

the mind of God.

{257} 3. Now, as for his complying with the temper of his people, by dissenting, to serve them, some

of his principles, this argueth, (1) That he is of a self-denying, temper; (2) Of a sweet and winning

deportment; and so (3) more fit for the ministerial function.

{258} 4. I conclude, then, that a minister that changes a small for a great, should not, for so doing, be

judged as covetous; but rather, since he has improved in his parts and industry thereby, be counted as

one that pursues his call, and the opportunity put into his hands to do good.

{259} And now to the second part of the question, which concerns the tradesman you mentioned.

Suppose such a one to have but a poor employ in the world, but by becoming religious, he may mend

his market, perhaps get a rich wife, or more and far better customers to his shop; for my part, I see no

reason but that this may be lawfully done. For why--

1. To become religious is a virtue, by what means soever a man becomes so.

2. Nor is it unlawful to get a rich wife, or more custom to my shop.

3. Besides, the man that gets these by becoming religious, gets that which is good, of them that are

good, by becoming good himself; so then here is a good wife, and good customers, and good gain, and

all these by becoming religious, which is good; therefore, to become religious, to get all these, is a

good and profitable design.

{260} This answer, thus made by this Mr. Money-love to Mr. By-ends's question, was highly

applauded by them all; wherefore they concluded upon the whole, that it was most wholesome and

advantageous. And because, as they thought, no man was able to contradict it, and because Christian

and Hopeful were yet within call, they jointly agreed to assault them with the question as soon as they

overtook them; and the rather because they had opposed Mr. By-ends before. So they called after

them, and they stopped, and stood still till they came up to them; but they concluded, as they went, that

not Mr. By-ends, but old Mr. Hold-the-world, should propound the question to them, because, as they

supposed, their answer to him would be without the remainder of that heat that was kindled betwixt

Mr. By-ends and them, at their parting a little before.

{260} So they came up to each other, and after a short salutation, Mr. Hold-the-world propounded the

question to Christian and his fellow, and bid them to answer it if they could.

CHR. Then said Christian, Even a babe in religion may answer ten thousand such questions. For if it

be unlawful to follow Christ for loaves, (as it is in the sixth of John), how much more abominable is

it to make of him and religion a stalking-horse to get and enjoy the world! Nor do we find any other

than heathens, hypocrites, devils, and witches, that are of this opinion.

{261} 1. Heathens; for when Hamor and Shechem had a mind to the daughter and cattle of Jacob, and

saw that there was no way for them to come at them, but by becoming circumcised, they say to their

companions, If every male of us be circumcised, as they are circumcised, shall not their cattle, and

their substance, and every beast of theirs, be ours? Their daughter and their cattle were that which

they sought to obtain, and their religion the stalking-horse they made use of to come at them. Read the

whole story. [Gen. 34:20-23]

{262} 2. The hypocritical Pharisees were also of this religion; long

prayers were their pretence, but

to get widows' houses was their intent; and greater damnation was from God their judgment. [Luke

20:46-47]

{263} 3. Judas the devil was also of this religion; he was religious for the bag, that he might be

possessed of what was therein; but he was lost, cast away, and the very son of perdition.

{264} 4. Simon the witch was of this religion too; for he would have had the Holy Ghost, that he

might have got money therewith; and his sentence from Peter's mouth was according. [Acts 8:19-22]

{265} 5. Neither will it out of my mind, but that that man that takes up religion for the world, will

throw away religion for the world; for so surely as Judas resigned the world in becoming religious,

so surely did he also sell religion and his Master for the same. To answer the question, therefore,

affirmatively, as I perceive you have done, and to accept of, as authentic, such answer, is both

heathenish, hypocritical, and devilish; and your reward will be according to your works. Then they

stood staring one upon another, but had not wherewith to answer Christian. Hopeful also approved of

the soundness of Christian's answer; so there was a great silence among them. Mr. By-ends and his

company also staggered and kept behind, that Christian and Hopeful might outgo them. Then said

Christian to his fellow, If these men cannot stand before the sentence of men, what will they do with

the sentence of God? And if they are mute when dealt with by vessels

of clay, what will they do when

they shall be rebuked by the flames of a devouring fire?

{266} Then Christian and Hopeful outwent them again, and went till they came to a delicate plain

called Ease, where they went with much content; but that plain was but narrow, so they were quickly

got over it. Now at the further side of that plain was a little hill called Lucre, and in that hill a silver

mine, which some of them that had formerly gone that way, because of the rarity of it, had turned aside

to see; but going too near the brink of the pit, the ground being deceitful under them, broke, and they

were slain; some also had been maimed there, and could not, to their dying day, be their own men

again.

{267} Then I saw in my dream, that a little off the road, over against the silver mine, stood Demas

(gentlemanlike) to call to passengers to come and see; who said to Christian and his fellow, Ho! turn

aside hither, and I will show you a thing.

CHR. What thing so deserving as to turn us out of the way to see it?

DEMAS. Here is a silver mine, and some digging in it for treasure. If you will come, with a little

pains you may richly provide for yourselves.

{268} HOPE. Then said Hopeful, Let us go see.

CHR. Not I, said Christian, I have heard of this place before now; and how many have there been

slain; and besides that, treasure is a snare to those that seek it; for it hindereth them in their

pilgrimage. Then Christian called to Demas, saying, Is not the place dangerous? Hath it not hindered

many in their pilgrimage? [Hos. 14:8]

DEMAS. Not very dangerous, except to those that are careless, (but withal, he blushed as he spake).

CHR. Then said Christian to Hopeful, Let us not stir a step, but still keep on our way.

HOPE. I will warrant you, when By-ends comes up, if he hath the same invitation as we, he will turn

in thither to see.

CHR. No doubt thereof, for his principles lead him that way, and a hundred to one but he dies there.

DEMAS. Then Demas called again, saying, But will you not come over and see?

{269} CHR. Then Christian roundly answered, saying, Demas, thou art an enemy to the right ways of

the Lord of this way, and hast been already condemned for thine own turning aside, by one of His

Majesty's judges [2 Tim. 4:10]; and why seekest thou to bring us into the like condemnation? Besides,

if we at all turn aside, our Lord and King will certainly hear thereof, and will there put us to shame,

where we would stand with boldness before him.

Demas cried again, that he also was one of their fraternity; and that if they would tarry a little, he also

himself would walk with them.

{270} CHR. Then said Christian, What is thy name? Is it not the same by the which I have called

thee?

DEMAS. Yes, my name is Demas; I am the son of Abraham.

CHR. I know you; Gehazi was your great-grandfather, and Judas your father; and you have trod in

their steps. [2 Kings 5:20, Matt. 26:14,15, 27:1-5] It is but a devilish prank that thou usest; thy father

was hanged for a traitor, and thou deservest no better reward. Assure thyself, that when we come to

the King, we will do him word of this thy behaviour. Thus they went their way.

{271} By this time By-ends and his companions were come again within sight, and they, at the first

beck, went over to Demas. Now, whether they fell into the pit by looking over the brink thereof, or

whether they went down to dig, or whether they were smothered in the bottom by the damps that

commonly arise, of these things I am not certain; but this I observed, that they never were seen again

in the way. Then sang Christian--

By-ends and silver Demas both agree;

One calls, the other runs, that he may be

A sharer in his lucre; so these do

Take up in this world, and no further go.

{272} Now I saw that, just on the other side of this plain, the pilgrims came to a place where stood

an old monument, hard by the highway side, at the sight of which they were both concerned, because

of the strangeness of the form thereof; for it seemed to them as if it had been a woman transformed

into the shape of a pillar; here, therefore they stood looking, and looking upon it, but could not for a

time tell what they should make thereof. At last Hopeful espied

written above the head thereof, a

writing in an unusual hand; but he being no scholar, called to Christian (for he was learned) to see if

he could pick out the meaning; so he came, and after a little laying of letters together, he found the

same to be this, "Remember Lot's Wife". So he read it to his fellow; after which they both concluded

that that was the pillar of salt into which Lot's wife was turned, for her looking back with a covetous

heart, when she was going from Sodom for safety. [Gen. 19:26] Which sudden and amazing sight gave

them occasion of this discourse.

{273} CHR. Ah, my brother! this is a seasonable sight; it came opportunely to us after the invitation

which Demas gave us to come over to view the Hill Lucre; and had we gone over, as he desired us,

and as thou wast inclining to do, my brother, we had, for aught I know, been made ourselves like this

woman, a spectacle for those that shall come after to behold.

HOPE. I am sorry that I was so foolish, and am made to wonder that I am not now as Lot's wife; for

wherein was the difference betwixt her sin and mine? She only looked back; and I had a desire to go

see. Let grace be adored, and let me be ashamed that ever such a thing should be in mine heart.

{274} CHR. Let us take notice of what we see here, for our help for time to come. This woman

escaped one judgment, for she fell not by the destruction of Sodom; yet she was destroyed by another,

as we see she is turned into a pillar of salt.

HOPE. True; and she may be to us both caution and example; caution, that we should shun her sin; or

a sign of what judgment will overtake such as shall not be prevented by this caution; so Korah,

Dathan, and Abiram, with the two hundred and fifty men that perished in their sin, did also become a

sign or example to others to beware. [Num. 26:9,10] But above all, I muse at one thing, to wit, how

Demas and his fellows can stand so confidently yonder to look for that treasure, which this woman,

but for looking behind her after, (for we read not that she stepped one foot out of the way) was turned

into a pillar of salt; especially since the judgment which overtook her did make her an example,

within sight of where they are; for they cannot choose but see her, did they but lift up their eyes.

{275} CHR. It is a thing to be wondered at, and it argueth that their hearts are grown desperate in the

case; and I cannot tell who to compare them to so fitly, as to them that pick pockets in the presence of

the judge, or that will cut purses under the gallows. It is said of the men of Sodom, that they were

sinners exceedingly, because they were sinners before the Lord, that is, in his eyesight, and

notwithstanding the kindnesses that he had showed them [Gen. 13:13]; for the land of Sodom was now

like the garden of Eden heretofore. [Gen. 13:10] This, therefore, provoked him the more to jealousy,

and made their plague as hot as the fire of the Lord out of heaven could make it. And it is most

rationally to be concluded, that such, even such as these are, that shall sin in the sight, yea, and that

too in despite of such examples that are set continually before them, to caution them to the contrary,

must be partakers of severest judgments.

HOPE. Doubtless thou hast said the truth; but what a mercy is it, that neither thou, but especially I, am

not made myself this example! This ministereth occasion to us to thank God, to fear before him, and

always to remember Lot's wife.

{276} I saw, then, that they went on their way to a pleasant river; which David the king called "the

river of God", but John, "the river of the water of life". [Ps. 65:9, Rev. 22, Ezek. 47] Now their way

lay just upon the bank of the river; here, therefore, Christian and his companion walked with great

delight; they drank also of the water of the river, which was pleasant, and enlivening to their weary

spirits: besides, on the banks of this river, on either side, were green trees, that bore all manner of

fruit; and the leaves of the trees were good for medicine; with the fruit of these trees they were also

much delighted; and the leaves they eat to prevent surfeits, and other diseases that are incident to

those that heat their blood by travels. On either side of the river was also a meadow, curiously

beautified with lilies, and it was green all the year long. In this meadow they lay down, and slept; for

here they might lie down safely. When they awoke, they gathered again of the fruit of the trees, and

drank again of the water of the river, and then lay down again to sleep. [Ps. 23:2, Isa. 14:30] Thus

they did several days and nights. Then they sang--

Behold ye how these crystal streams do glide,

To comfort pilgrims by the highway side;

The meadows green, beside their fragrant smell,

Yield dainties for them; and he that can tell

What pleasant fruit, yea, leaves, these trees do yield,

Will soon sell all, that he may buy this field.

So when they were disposed to go on, (for they were not, as yet, at their journey's end,) they ate and

drank, and departed.

{277} Now, I beheld in my dream, that they had not journeyed far, but the river and the way for a time

parted; at which they were not a little sorry; yet they durst not go out of the way. Now the way from

the river was rough, and their feet tender, by reason of their travels; so the souls of the pilgrims were

much discouraged because of the way. [Num. 21:4] Wherefore, still as they went on, they wished for

better way. Now, a little before them, there was on the left hand of the road a meadow, and a stile to

go over into it; and that meadow is called By-path Meadow. Then said Christian to his fellow, If this

meadow lieth along by our wayside, let us go over into it. Then he went to the stile to see, and

behold, a path lay along by the way, on the other side of the fence. It is according to my wish, said

Christian. Here is the easiest going; come, good Hopeful, and let us go over.

{278} HOPE. But how if this path should lead us out of the way?

CHR. That is not like, said the other. Look, doth it not go along by the

wayside? So Hopeful, being

persuaded by his fellow, went after him over the stile. When they were gone over, and were got into

the path, they found it very easy for their feet; and withal, they, looking before them, espied a man

walking as they did, (and his name was Vain-confidence); so they called after him, and asked him

whither that way led. He said, To the Celestial Gate. Look, said Christian, did not I tell you so? By

this you may see we are right. So they followed, and he went before them. But, behold, the night came

on, and it grew very dark; so that they that were behind lost the sight of him that went before.

{279} He, therefore, that went before, (Vain-confidence by name), not seeing the way before him, fell

into a deep pit [Isa. 9:16], which was on purpose there made, by the Prince of those grounds, to catch

vain-glorious fools withal, and was dashed in pieces with his fall.

{280} Now Christian and his fellow heard him fall. So they called to know the matter, but there was

none to answer, only they heard a groaning. Then said Hopeful, Where are we now? Then was his

fellow silent, as mistrusting that he had led him out of the way; and now it began to rain, and thunder,

and lighten in a very dreadful manner; and the water rose amain.

Then Hopeful groaned in himself, saying, Oh, that I had kept on my way!

{281} CHR. Who could have thought that this path should have led us out of the way?

HOPE. I was afraid on it at the very first, and therefore gave you that gentle caution. I would have

spoken plainer, but that you are older than I.

Christian's repentance for leading of his brother out of the way

CHR. Good brother, be not offended; I am sorry I have brought thee out of the way, and that I have put

thee into such imminent danger; pray, my brother, forgive me; I did not do it of an evil intent.

HOPE. Be comforted, my brother, for I forgive thee; and believe, too, that this shall be for our good.

CHR. I am glad I have with me a merciful brother; but we must not stand thus: let us try to go back

again.

HOPE. But, good brother, let me go before.

CHR. No, if you please, let me go first, that if there be any danger, I may be first therein, because by

my means we are both gone out of the way.

{282} HOPE. No, said Hopeful, you shall not go first; for your mind being troubled may lead you out

of the way again. Then, for their encouragement, they heard the voice of one saying, "Set thine heart

toward the highway, even the way which thou wentest; turn again." [Jer. 31:21] But by this time the

waters were greatly risen, by reason of which the way of going back was very dangerous. (Then I

thought that it is easier going out of the way, when we are in, than going in when we are out.) Yet they

adventured to go back, but it was so dark, and the flood was so high, that in their going back they had

like to have been drowned nine or ten times.

{283} Neither could they, with all the skill they had, get again to the stile that night. Wherefore, at

last, lighting under a little shelter, they sat down there until the daybreak; but, being weary, they fell

asleep. Now there was, not far from the place where they lay, a castle called Doubting Castle, the

owner whereof was Giant Despair; and it was in his grounds they now were sleeping: wherefore he,

getting up in the morning early, and walking up and down in his fields, caught Christian and Hopeful

asleep in his grounds. Then, with a grim and surly voice, he bid them awake; and asked them whence

they were, and what they did in his grounds. They told him they were pilgrims, and that they had lost

their way. Then said the Giant, You have this night trespassed on me, by trampling in and lying on my

grounds, and therefore you must go along with me. So they were forced to go, because he was

stronger than they. They also had but little to say, for they knew themselves in a fault. The Giant,

therefore, drove them before him, and put them into his castle, into a very dark dungeon, nasty and

stinking to the spirits of these two men. [Ps. 88:18] Here, then, they lay from Wednesday morning till

Saturday night, without one bit of bread, or drop of drink, or light, or any to ask how they did; they

were, therefore, here in evil case, and were far from friends and acquaintance. Now in this place

Christian had double sorrow, because it was through his unadvised counsel that they were brought

into this distress.

The pilgrims now, to gratify the flesh,

Will seek its ease; but oh! how they afresh

Do thereby plunge themselves new griefs into!

Who seek to please the flesh, themselves undo.

{284} Now, Giant Despair had a wife, and her name was Diffidence. So when he was gone to bed,

he told his wife what he had done; to wit, that he had taken a couple of prisoners and cast them into

his dungeon, for trespassing on his grounds. Then he asked her also what he had best to do further to

them. So she asked him what they were, whence they came, and whither they were bound; and he told

her. Then she counselled him that when he arose in the morning he should beat them without any

mercy. So, when he arose, he getteth him a grievous crab-tree cudgel, and goes down into the dungeon

to them, and there first falls to rating of them as if they were dogs, although they never gave him a

word of distaste. Then he falls upon them, and beats them fearfully, in such sort that they were not

able to help themselves, or to turn them upon the floor. This done, he withdraws and leaves them

there to condole their misery and to mourn under their distress. So all that day they spent the time in

nothing but sighs and bitter lamentations. The next night, she, talking with her husband about them

further, and understanding they were yet alive, did advise him to counsel them to make away

themselves. So when morning was come, he goes to them in a surly manner as before, and perceiving

them to be very sore with the stripes that he had given them the day before, he told them, that since

they were never like to come out of that place, their only way would

be forthwith to make an end of

themselves, either with knife, halter, or poison, for why, said he, should you choose life, seeing it is

attended with so much bitterness? But they desired him to let them go. With that he looked ugly upon

them, and, rushing to them, had doubtless made an end of them himself, but that he fell into one of his

fits, (for he sometimes, in sunshiny weather, fell into fits), and lost for a time the use of his hand;

wherefore he withdrew, and left them as before, to consider what to do. Then did the prisoners

consult between themselves whether it was best to take his counsel or no; and thus they began to

discourse:--

{285} CHR. Brother, said Christian, what shall we do? The life that we now live is miserable. For

my part I know not whether is best, to live thus, or to die out of hand. "My soul chooseth strangling

rather than life", and the grave is more easy for me than this dungeon. [Job 7:15] Shall we be ruled by

the Giant?

{286} HOPE. Indeed, our present condition is dreadful, and death would be far more welcome to me

than thus for ever to abide; but yet, let us consider, the Lord of the country to which we are going hath

said, Thou shalt do no murder: no, not to another man's person; much more, then, are we forbidden to

take his counsel to kill ourselves. Besides, he that kills another, can but commit murder upon his

body; but for one to kill himself is to kill body and soul at once. And, moreover, my brother, thou

talkest of ease in the grave; but hast thou forgotten the hell, for certain the murderers go? "For no

murderer hath eternal life," &c. And let us consider, again, that all the law is not in the hand of Giant

Despair. Others, so far as I can understand, have been taken by him, as well as we; and yet have

escaped out of his hand. Who knows, but the God that made the world may cause that Giant Despair

may die? or that, at some time or other, he may forget to lock us in? or that he may, in a short time,

have another of his fits before us, and may lose the use of his limbs? and if ever that should come to

pass again, for my part, I am resolved to pluck up the heart of a man, and to try my utmost to get from

under his hand. I was a fool that I did not try to do it before; but, however, my brother, let us be

patient, and endure a while. The time may come that may give us a happy release; but let us not be our

own murderers. With these words Hopeful at present did moderate the mind of his brother; so they

continued together (in the dark) that day, in their sad and doleful condition.

{287} Well, towards evening, the Giant goes down into the dungeon again, to see if his prisoners had

taken his counsel; but when he came there he found them alive; and truly, alive was all; for now, what

for want of bread and water, and by reason of the wounds they received when he beat them, they

could do little but breathe. But, I say, he found them alive; at which he fell into a grievous rage, and

told them that, seeing they had disobeyed his counsel, it should be worse with them than if they had

never been born.

{288} At this they trembled greatly, and I think that Christian fell into a swoon; but, coming a little to

himself again, they renewed their discourse about the Giant's counsel; and whether yet they had best

to take it or no. Now Christian again seemed to be for doing it, but Hopeful made his second reply as

followeth:--

{289} HOPE. My brother, said he, rememberest thou not how valiant thou hast been heretofore?

Apollyon could not crush thee, nor could all that thou didst hear, or see, or feel, in the Valley of the

Shadow of Death. What hardship, terror, and amazement hast thou already gone through! And art thou

now nothing but fear! Thou seest that I am in the dungeon with thee, a far weaker man by nature than

thou art; also, this Giant has wounded me as well as thee, and hath also cut off the bread and water

from my mouth; and with thee I mourn without the light. But let us exercise a little more patience;

remember how thou playedst the man at Vanity Fair, and wast neither afraid of the chain, nor cage,

nor yet of bloody death. Wherefore let us (at least to avoid the shame, that becomes not a Christian to

be found in) bear up with patience as well as we can.

{290} Now, night being come again, and the Giant and his wife being in bed, she asked him

concerning the prisoners, and if they had taken his counsel. To which he replied, They are sturdy

rogues, they choose rather to bear all hardship, than to make away themselves. Then said she, Take

them into the castle-yard to-morrow, and show them the bones and skulls of those that thou hast

already despatched, and make them believe, ere a week comes to an end, thou also wilt tear them in

pieces, as thou hast done their fellows before them.

{291} So when the morning was come, the Giant goes to them again, and takes them into the castle-

yard, and shows them, as his wife had bidden him. These, said he, were pilgrims as you are, once,

and they trespassed in my grounds, as you have done; and when I thought fit, I tore them in pieces, and

so, within ten days, I will do you. Go, get you down to your den again; and with that he beat them all

the way thither. They lay, therefore, all day on Saturday in a lamentable case, as before. Now, when

night was come, and when Mrs. Diffidence and her husband, the Giant, were got to bed, they began to

renew their discourse of their prisoners; and withal the old Giant wondered, that he could neither by

his blows nor his counsel bring them to an end. And with that his wife replied, I fear, said she, that

they live in hope that some will come to relieve them, or that they have picklocks about them, by the

means of which they hope to escape. And sayest thou so, my dear? said the Giant; I will, therefore,

search them in the morning.

{292} Well, on Saturday, about midnight, they began to pray, and continued in prayer till almost

break of day.

Now a little before it was day, good Christian, as one half amazed, brake out in passionate speech:

What a fool, quoth he, am I, thus to lie in a stinking Dungeon, when I may as well walk at liberty. I

have a Key in my bosom called Promise, that will, I am persuaded, open any Lock in Doubting

Castle. Then said Hopeful, That's good news; good Brother pluck it out of thy bosom and try.

A key in Christian's bosom, called Promise, opens any lock in Doubting Castle

Then Christian pulled it out of his bosom, and began to try at the Dungeon door, whose bolt (as he

turned the Key) gave back, and the door flew open with ease, and Christian and Hopeful both came

out. Then he went to the outward door that leads into the Castle-yard, and with his Key opened that

door also. After he went to the iron Gate, for that must be opened too, but that Lock went damnable

hard, yet the Key did open it. Then they thrust open the Gate to make their escape with speed; but that

Gate as it opened made such a creaking, that it waked Giant Despair, who hastily rising to pursue his

Prisoners, felt his limbs to fail, for his Fits took him again, so that he could by no means go after them.

Then they went on, and came to the King's High-way again, and so were safe, because they were out

of his jurisdiction

{294} Now, when they were over the stile, they began to contrive with themselves what they should

do at that stile to prevent those that should come after from falling into the hands of Giant Despair. So

they consented to erect there a pillar, and to engrave upon the side thereof this sentence--"Over this

stile is the way to Doubting Castle, which is kept by Giant Despair, who despiseth the King of the

Celestial Country, and seeks to destroy his holy pilgrims." Many, therefore, that followed after read

what was written, and escaped the danger. This done, they sang as follows:--

Out of the way we went, and then we found

What 'twas to tread upon forbidden ground;

And let them that come after have a care,

Lest heedlessness makes them, as we, to fare.

Lest they for trespassing his prisoners are,

Whose castle's Doubting, and whose name's Despair.

{295} They went then till they came to the Delectable Mountains, which mountains belong to the Lord

of that hill of which we have spoken before; so they went up to the mountains, to behold the gardens

and orchards, the vineyards and fountains of water; where also they drank and washed themselves,

and did freely eat of the vineyards. Now there were on the tops of these mountains Shepherds feeding

their flocks, and they stood by the highway side. The Pilgrims therefore went to them, and leaning

upon their staves, (as is common with weary pilgrims when they stand to talk with any by the way),

they asked, Whose Delectable Mountains are these? And whose be the sheep that feed upon them?

Mountains delectable they now ascend,

Where Shepherds be, which to them do commend

Alluring things, and things that cautious are,

Pilgrims are steady kept by faith and fear.

{296} SHEP. These mountains are Immanuel's Land, and they are within sight of his city; and the

sheep also are his, and he laid down his life for them. [John 10:11]

CHR. Is this the way to the Celestial City?

SHEP. You are just in your way.

CHR. How far is it thither?

SHEP. Too far for any but those that shall get thither indeed.

CHR. Is the way safe or dangerous?

SHEP. Safe for those for whom it is to be safe; but the transgressors shall fall therein. [Hos. 14:9]

CHR. Is there, in this place, any relief for pilgrims that are weary and faint in the way?

SHEP. The Lord of these mountains hath given us a charge not to be forgetful to entertain strangers,

therefore the good of the place is before you. [Heb. 13:1-2]

{297} I saw also in my dream, that when the Shepherds perceived that they were wayfaring men, they

also put questions to them, to which they made answer as in other places; as, Whence came you? and,

How got you into the way? and, By what means have you so persevered therein? For but few of them

that begin to come hither do show their face on these mountains. But when the Shepherds heard their

answers, being pleased therewith, they looked very lovingly upon them, and said, Welcome to the

Delectable Mountains.

{298} The Shepherds, I say, whose names were Knowledge, Experience, Watchful, and Sincere, took

them by the hand, and had them to their tents, and made them partake of that which was ready at

present. They said, moreover, We would that ye should stay here awhile, to be acquainted with us;

and yet more to solace yourselves with the good of these Delectable Mountains. They then told them,

that they were content to stay; so they went to their rest that night, because it was very late.

{299} Then I saw in my dream, that in the morning the Shepherds called up to Christian and Hopeful

to walk with them upon the mountains; so they went forth with them, and walked a while, having a

pleasant prospect on every side. Then said the Shepherds one to another, Shall we show these

pilgrims some wonders? So when they had concluded to do it, they had them first to the top of a hill

called Error, which was very steep on the furthest side, and bid them look down to the bottom. So

Christian and Hopeful looked down, and saw at the bottom several men dashed all to pieces by a fall

that they had from the top. Then said Christian, What meaneth this? The Shepherds answered, Have

you not heard of them that were made to err by hearkening to Hymeneus and Philetus as concerning

the faith of the resurrection of the body? [2 Tim. 2:17,18] They answered, Yes. Then said the

Shepherds, Those that you see lie dashed in pieces at the bottom of this mountain are they; and they

have continued to this day unburied, as you see, for an example to others to take heed how they

clamber too high, or how they come too near the brink of this mountain.

{300} Then I saw that they had them to the top of another mountain, and the name of that is Caution,

and bid them look afar off; which, when they did, they perceived, as they thought, several men

walking up and down among the tombs that were there; and they perceived that the men were blind,

because they stumbled sometimes upon the tombs, and because they could not get out from among

them. Then said Christian, What means this?

{301} The Shepherds then answered, Did you not see a little below these mountains a stile, that led

into a meadow, on the left hand of this way? They answered, Yes. Then said the Shepherds, From that

stile there goes a path that leads directly to Doubting Castle, which is kept by Giant Despair, and

these, pointing to them among the tombs, came once on pilgrimage, as you do now, even till they came

to that same stile; and because the right way was rough in that place, they chose to go out of it into that

meadow, and there were taken by Giant Despair, and cast into Doubting Castle; where, after they had

been a while kept in the dungeon, he at last did put out their eyes, and led them among those tombs,

where he has left them to wander to this very day, that the saying of the wise man might be fulfilled,

"He that wandereth out of the way of understanding, shall remain in the congregation of the dead."

[Pro. 21:16] Then Christian and Hopeful looked upon one another, with tears gushing out, but yet said

nothing to the Shepherds.

{302} Then I saw in my dream, that the Shepherds had them to

another place, in a bottom, where was

a door in the side of a hill, and they opened the door, and bid them look in. They looked in, therefore,

and saw that within it was very dark and smoky; they also thought that they heard there a rumbling

noise as of fire, and a cry of some tormented, and that they smelt the scent of brimstone. Then said

Christian, What means this? The Shepherds told them, This is a by-way to hell, a way that hypocrites

go in at; namely, such as sell their birthright, with Esau; such as sell their master, with Judas; such as

blaspheme the gospel, with Alexander; and that lie and dissemble, with Ananias and Sapphira his

wife. Then said Hopeful to the Shepherds, I perceive that these had on them, even every one, a show

of pilgrimage, as we have now; had they not?

{303} SHEP. Yes, and held it a long time too.

HOPE. How far might they go on in pilgrimage in their day, since they notwithstanding were thus

miserably cast away?

SHEP. Some further, and some not so far, as these mountains.

Then said the Pilgrims one to another, We have need to cry to the Strong for strength.

SHEP. Ay, and you will have need to use it, when you have it, too.

{304} By this time the Pilgrims had a desire to go forward, and the Shepherds a desire they should;

so they walked together towards the end of the mountains. Then said the Shepherds one to another, Let

us here show to the Pilgrims the gates of the Celestial City, if they have skill to look through our

perspective glass. The Pilgrims then lovingly accepted the motion; so they had them to the top of a

high hill, called Clear, and gave them their glass to look.

{305} Then they essayed to look, but the remembrance of that last thing that the Shepherds had shown

them, made their hands shake; by means of which impediment, they could not look steadily through the

glass; yet they thought they saw something like the gate, and also some of the glory of the place. Then

they went away, and sang this song--

Thus, by the Shepherds, secrets are reveal'd,

Which from all other men are kept conceal'd.

Come to the Shepherds, then, if you would see

Things deep, things hid, and that mysterious be.

{306} When they were about to depart, one of the Shepherds gave them a note of the way. Another of

them bid them beware of the Flatterer. The third bid them take heed that they sleep not upon the

Enchanted Ground. And the fourth bid them God-speed. So I awoke from my dream.

{307} And I slept, and dreamed again, and saw the same two Pilgrims going down the mountains

along the highway towards the city. Now, a little below these mountains, on the left hand, lieth the

country of Conceit; from which country there comes into the way in which the Pilgrims walked, a

little crooked lane. Here, therefore, they met with a very brisk lad, that came out of that country; and

his name was Ignorance. So Christian asked him from what parts he came, and whither he was going.

{308} IGNOR. Sir, I was born in the country that lieth off there a little on the left hand, and I am

going to the Celestial City.

CHR. But how do you think to get in at the gate? for you may find some difficulty there.

IGNOR. As other people do, said he.

CHR. But what have you to show at that gate, that may cause that the gate should be opened to you?

IGNOR. I know my Lord's will, and I have been a good liver; I pay every man his own; I pray, fast,

pay tithes, and give alms, and have left my country for whither I am going.

{309} CHR. But thou camest not in at the wicket-gate that is at the head of this way; thou camest in

hither through that same crooked lane, and therefore, I fear, however thou mayest think of thyself,

when the reckoning day shall come, thou wilt have laid to thy charge that thou art a thief and a robber,

instead of getting admittance into the city.

IGNOR. Gentlemen, ye be utter strangers to me, I know you not; be content and follow the religion of

your country, and I will follow the religion of mine. I hope all will be well. And as for the gate that

you talk of, all the world knows that that is a great way off of our country. I cannot think that any man

in all our parts doth so much as know the way to it, nor need they matter whether they do or no, since

we have, as you see, a fine, pleasant green lane, that comes down from our country, the next way into

the way.

{310} When Christian saw that the man was "wise in his own conceit", he said to Hopeful,

whisperingly, "There is more hope of a fool than of him." [Prov. 26:12] And said, moreover, "When

he that is a fool walketh by the way, his wisdom faileth him, and he saith to every one that he is a

fool." [Eccl. 10:3] What, shall we talk further with him, or out-go him at present, and so leave him to

think of what he hath heard already, and then stop again for him afterwards, and see if by degrees we

can do any good to him? Then said Hopeful--

Let Ignorance a little while now muse

On what is said, and let him not refuse

Good counsel to embrace, lest he remain

Still ignorant of what's the chiefest gain.

God saith, those that no understanding have,

Although he made them, them he will not save.

HOPE. He further added, It is not good, I think, to say all to him at once; let us pass him by, if you

will, and talk to him anon, even as he is able to bear it.

{311} So they both went on, and Ignorance he came after. Now when they had passed him a little

way, they entered into a very dark lane, where they met a man whom seven devils had bound with

seven strong cords, and were carrying of him back to the door that they saw on the side of the hill.

[Matt. 12:45, Prov. 5:22] Now good Christian began to tremble, and so did Hopeful his companion;

yet as the devils led away the man, Christian looked to see if he knew

him; and he thought it might be

one Turn-away, that dwelt in the town of Apostasy. But he did not perfectly see his face, for he did

hang his head like a thief that is found. But being once past, Hopeful looked after him, and espied on

his back a paper with this inscription, "Wanton professor and damnable apostate".

Then said Christian to his fellow, Now I call to remembrance, that which was told me of a thing that

happened to a good man hereabout. The name of the man was Little-faith, but a good man, and he

dwelt in the town of Sincere. The thing was this:--At the entering in at this passage, there comes down

from Broad-way Gate, a lane called Dead Man's Lane; so called because of the murders that are

commonly done there; and this Little-faith going on pilgrimage, as we do now, chanced to sit down

there, and slept. Now there happened, at that time, to come down the lane, from Broad-way Gate,

three sturdy rogues, and their names were Faint-heart, Mistrust, and Guilt, (three brothers), and they

espying Little-faith, where he was, came galloping up with speed. Now the good man was just awake

from his sleep, and was getting up to go on his journey. So they came up all to him, and with

threatening language bid him stand. At this Little-faith looked as white as a clout, and had neither

power to fight nor fly. Then said Faint-heart, Deliver thy purse. But he making no haste to do it (for he

was loath to lose his money), Mistrust ran up to him, and thrusting his hand into his pocket, pulled out

thence a bag of silver. Then he cried out, Thieves! Thieves! With that Guilt, with a great club that was

in his hand, struck Little-faith on the head, and with that blow felled him flat to the ground, where he

lay bleeding as one that would bleed to death. All this while the thieves stood by. But, at last, they

hearing that some were upon the road, and fearing lest it should be one Great-grace, that dwells in the

city of Good-confidence, they betook themselves to their heels, and left this good man to shift for

himself. Now, after a while, Little-faith came to himself, and getting up, made shift to scrabble on his

way. This was the story.

{312} HOPE. But did they take from him all that ever he had?

Chr. No; the place where his jewels were they never ransacked, so those he kept still. But, as I was

told, the good man was much afflicted for his loss, for the thieves got most of his spending-money.

That which they got not (as I said) were jewels, also he had a little odd money left, but scarce enough

to bring him to his journey's end [1 Peter 4:18]; nay, if I was not misinformed, he was forced to beg

as he went, to keep himself alive; for his jewels he might not sell. But beg, and do what he could, he

went (as we say) with many a hungry belly the most part of the rest of the way.

{313} HOPE. But is it not a wonder they got not from him his certificate, by which he was to receive

his admittance at the Celestial Gate?

CHR. It is a wonder; but they got not that, though they missed it not through any good cunning of his;

for he, being dismayed with their coming upon him, had neither power nor skill to hide anything; so it

was more by good Providence than by his endeavour, that they missed of that good thing.

{314} HOPE. But it must needs be a comfort to him, that they got not his jewels from him.

CHR. It might have been great comfort to him, had he used it as he should; but they that told me the

story said, that he made but little use of it all the rest of the way, and that because of the dismay that

he had in the taking away his money; indeed, he forgot it a great part of the rest of his journey; and

besides, when at any time it came into his mind, and he began to be comforted therewith, then would

fresh thoughts of his loss come again upon him, and those thoughts would swallow up all. [1 Peter

1:9]

{315} HOPE. Alas! poor man! This could not but be a great grief to him.

CHR. Grief! ay, a grief indeed. Would it not have been so to any of us, had we been used as he, to be

robbed, and wounded too, and that in a strange place, as he was? It is a wonder he did not die with

grief, poor heart! I was told that he scattered almost all the rest of the way with nothing but doleful

and bitter complaints; telling also to all that overtook him, or that he overtook in the way as he went,

where he was robbed, and how; who they were that did it, and what he lost; how he was wounded,

and that he hardly escaped with his life.

{316} HOPE. But it is a wonder that his necessity did not put him

upon selling or pawning some of

his jewels, that he might have wherewith to relieve himself in his journey.

CHR. Thou talkest like one upon whose head is the shell to this very day; for what should he pawn

them, or to whom should he sell them? In all that country where he was robbed, his jewels were not

accounted of; nor did he want that relief which could from thence be administered to him. Besides,

had his jewels been missing at the gate of the Celestial City, he had (and that he knew well enough)

been excluded from an inheritance there; and that would have been worse to him than the appearance

and villainy of ten thousand thieves.

{317} HOPE. Why art thou so tart, my brother? Esau sold his birthright, and that for a mess of

pottage, and that birthright was his greatest jewel; and if he, why might not Little-faith do so too?

[Heb. 12:16]

CHR. Esau did sell his birthright indeed, and so do many besides, and by so doing exclude

themselves from the chief blessing, as also that caitiff did; but you must put a difference betwixt Esau

and Little-faith, and also betwixt their estates. Esau's birthright was typical, but Little-faith's jewels

were not so; Esau's belly was his god, but Little-faith's belly was not so; Esau's want lay in his fleshly

appetite, Little-faith's did not so. Besides, Esau could see no further than to the fulfilling of his lusts;

"Behold, I am at the point to die, (said he), and what profit shall this birthright do me?" [Gen. 25:32]

But Little-faith, though it was his lot to have but a little faith, was by his little faith kept from such

extravagances, and made to see and prize his jewels more than to sell them, as Esau did his birthright.

You read not anywhere that Esau had faith, no, not so much as a little; therefore, no marvel if, where

the flesh only bears sway, (as it will in that man where no faith is to resist), if he sells his birthright,

and his soul and all, and that to the devil of hell; for it is with such, as it is with the ass, who in her

occasions cannot be turned away. [Jer. 2:24] When their minds are set upon their lusts, they will have

them whatever they cost. But Little-faith was of another temper, his mind was on things divine; his

livelihood was upon things that were spiritual, and from above; therefore, to what end should he that

is of such a temper sell his jewels (had there been any that would have bought them) to fill his mind

with empty things? Will a man give a penny to fill his belly with hay; or can you persuade the turtle-

dove to live upon carrion like the crow? Though faithless ones can, for carnal lusts, pawn, or

mortgage, or sell what they have, and themselves outright to boot; yet they that have faith, saving faith,

though but a little of it, cannot do so. Here, therefore, my brother, is thy mistake.

{318} HOPE. I acknowledge it; but yet your severe reflection had almost made me angry.

CHR. Why, I did but compare thee to some of the birds that are of the brisker sort, who will run to

and fro in untrodden paths, with the shell upon their heads; but pass by that, and consider the matter

under debate, and all shall be well betwixt thee and me.

HOPE. But, Christian, these three fellows, I am persuaded in my heart, are but a company of cowards;

would they have run else, think you, as they did, at the noise of one that was coming on the road? Why

did not Little-faith pluck up a greater heart? He might, methinks, have stood one brush with them, and

have yielded when there had been no remedy.

CHR. That they are cowards, many have said, but few have found it so in the time of trial. As for a

great heart, Little-faith had none; and I perceive by thee, my brother, hadst thou been the man

concerned, thou art but for a brush, and then to yield.

And, verily, since this is the height of thy stomach, now they are at a distance from us, should they

appear to thee as they did to him they might put thee to second thoughts.

{319} But, consider again, they are but journeymen thieves, they serve under the king of the

bottomless pit, who, if need be, will come into their aid himself, and his voice is as the roaring of a

lion. [1 Pet. 5:8] I myself have been engaged as this Little-faith was, and I found it a terrible thing.

These three villains set upon me, and I beginning, like a Christian, to resist, they gave but a call, and

in came their master. I would, as the saying is, have given my life for a penny, but that, as God would

have it, I was clothed with armour of proof. Ay, and yet, though I was so harnessed, I found it hard

work to quit myself like a man. No man can tell what in that combat attends us, but he that hath been in

the battle himself.

{320} HOPE. Well, but they ran, you see, when they did but suppose that one Great-grace was in the

way.

CHR. True, they have often fled, both they and their master, when Great-grace hath but appeared; and

no marvel; for he is the King's champion. But, I trow, you will put some difference betwixt Little-faith

and the King's champion. All the King's subjects are not his champions, nor can they, when tried, do

such feats of war as he. Is it meet to think that a little child should handle Goliath as David did? Or

that there should be the strength of an ox in a wren? Some are strong, some are weak; some have great

faith, some have little. This man was one of the weak, and therefore he went to the wall.

{321} HOPE. I would it had been Great-grace for their sakes.

CHR. If it had been, he might have had his hands full; for I must tell you, that though Great-grace is

excellent good at his weapons, and has, and can, so long as he keeps them at sword's point, do well

enough with them; yet, if they get within him, even Faint-heart, Mistrust, or the other, it shall go hard

but they will throw up his heels. And when a man is down, you know, what can he do?

{322} Whoso looks well upon Great-grace's face, shall see those scars and cuts there, that shall

easily give demonstration of what I say. Yea, once I heard that he should say, (and that when he was

in the combat), "We despaired even of life." How did these sturdy rogues and their fellows make

David groan, mourn, and roar? Yea, Heman, and Hezekiah, too, though champions in their day, were

forced to bestir them, when by these assaulted; and yet, notwithstanding, they had their coats soundly

brushed by them. Peter, upon a time, would go try what he could do; but though some do say of him

that he is the prince of the apostles, they handled him so, that they made him at last afraid of a sorry

girl.

{323} Leviathan's sturdiness

Besides, their king is at their whistle. He is never out of hearing; and if at any time they be put to the

worst, he, if possible, comes in to help them; and of him it is said, The sword of him that layeth at him

cannot hold the spear, the dart, nor the habergeon; he esteemeth iron as straw, and brass as rotten

wood. The arrow cannot make him flee; sling stones are turned with him into stubble. Darts are

counted as stubble: he laugheth at the shaking of a spear. [Job 41:26-29] What can a man do in this

case? It is true, if a man could, at every turn, have Job's horse, and had skill and courage to ride him,

he might do notable things; for his neck is clothed with thunder, he will not be afraid of the

grasshopper; the glory of his nostrils is terrible: he paweth in the valley, and rejoiceth in his strength,

he goeth on to meet the armed men. He mocketh at fear, and is not affrighted, neither turneth he back

from the sword. The quiver rattleth against him, the glittering spear, and the shield. He swalloweth

the ground with fierceness and rage, neither believeth he that it is the

sound of the trumpet. He saith

among the trumpets, Ha, ha! and he smelleth the battle afar off, the thunder of the captains, and the

shouting. [Job 39:19-25]

{324} But for such footmen as thee and I are, let us never desire to meet with an enemy, nor vaunt as

if we could do better, when we hear of others that they have been foiled, Nor be tickled at the

thoughts of our own manhood; for such commonly come by the worst when tried. Witness Peter, of

whom I made mention before. He would swagger, ay, he would; he would, as his vain mind prompted

him to say, do better, and stand more for his Master than all men; but who so foiled, and run down by

these villains, as he?

When, therefore, we hear that such robberies are done on the King's highway, two things become us to

do:

{325} 1. To go out harnessed, and to be sure to take a shield with us; for it was for want of that, that

he that laid so lustily at Leviathan could not make him yield; for, indeed, if that be wanting, he fears

us not at all. Therefore, he that had skill hath said, "Above all, taking the shield of faith, wherewith ye

shall be able to quench all the fiery darts of the wicked." [Eph. 6:16]

{326} 2. It is good, also, that we desire of the King a convoy, yea, that he will go with us himself.

This made David rejoice when in the Valley of the Shadow of Death; and Moses was rather for dying

where he stood, than to go one step without his God. [Exo. 33:15] Oh,

my brother, if he will but go

along with us, what need we be afraid of ten thousands that shall set themselves against us? [Ps. 3:5-

8, 27:1-3] But, without him, the proud helpers "fall under the slain". [Isa. 10:4]

{327} I, for my part, have been in the fray before now; and though, through the goodness of him that is

best, I am, as you see, alive, yet I cannot boast of my manhood. Glad shall I be, if I meet with no more

such brunts; though I fear we are not got beyond all danger. However, since the lion and the bear have

not as yet devoured me, I hope God will also deliver us from the next uncircumcised Philistine. Then

sang Christian--

Poor Little-faith! Hast been among the thieves?

Wast robb'd? Remember this, whoso believes,

And gets more faith, shall then a victor be

Over ten thousand, else scarce over three.

{328} So they went on and Ignorance followed. They went then till they came at a place where they

saw a way put itself into their way, and seemed withal to lie as straight as the way which they should

go: and here they knew not which of the two to take, for both seemed straight before them; therefore,

here they stood still to consider. And as they were thinking about the way, behold a man, black of

flesh, but covered with a very light robe, came to them, and asked them why they stood there. They

answered they were going to the Celestial City, but knew not which of these ways to take. Follow me,

said the man, it is thither that I am going. So they followed him in the way that but now came into the

road, which by degrees turned, and turned them so from the city that they desired to go to, that, in little

time, their faces were turned away from it; yet they followed him. But by and by, before they were

aware, he led them both within the compass of a net, in which they were both so entangled that they

knew not what to do; and with that the white robe fell off the black man's back. Then they saw where

they were. Wherefore, there they lay crying some time, for they could not get themselves out.

{329} CHR. Then said Christian to his fellow, Now do I see myself in error. Did not the Shepherds

bid us beware of the flatterers? As is the saying of the wise man, so we have found it this day. A man

that flattereth his neighbour, spreadeth a net for his feet. [Prov. 29:5]

HOPE. They also gave us a note of directions about the way, for our more sure finding thereof; but

therein we have also forgotten to read, and have not kept ourselves from the paths of the destroyer.

Here David was wiser than we; for, saith he, "Concerning the works of men, by the word of thy lips, I

have kept me from the paths of the destroyer." [Ps. 17:4] Thus they lay bewailing themselves in the

net. At last they espied a Shining One coming towards them with a whip of small cord in his hand.

When he was come to the place where they were, he asked them whence they came, and what they did

there. They told him that they were poor pilgrims going to Zion, but were led out of their way by a

black man, clothed in white, who bid us, said they, follow him, for he was going thither too. Then

said he with the whip, It is Flatterer, a false apostle, that hath transformed himself into an angel of

light. [Prov. 29:5, Dan. 11:32, 2 Cor. 11:13,14] So he rent the net, and let the men out. Then said he

to them, Follow me, that I may set you in your way again. So he led them back to the way which they

had left to follow the Flatterer. Then he asked them, saying, Where did you lie the last night? They

said, With the Shepherds upon the Delectable Mountains. He asked them then if they had not of those

Shepherds a note of direction for the way. They answered, Yes. But did you, said he, when you were

at a stand, pluck out and read your note? They answered, No. He asked them, Why? They said, they

forgot. He asked, moreover, if the Shepherds did not bid them beware of the Flatterer? They

answered, Yes, but we did not imagine, said they, that this fine-spoken man had been he. [Rom.

16:18]

{330} Then I saw in my dream that he commanded them to lie down; which, when they did, he

chastised them sore, to teach them the good way wherein they should walk [Deut. 25:2]; and as he

chastised them he said, "As many as I love, I rebuke and chasten; be zealous, therefore, and repent."

[2 Chron. 6:26,27, Rev. 3:19] This done, he bid them go on their way, and take good heed to the other

directions of the shepherds. So they thanked him for all his kindness, and went softly along the right

way, singing--

Come hither, you that walk along the way;

See how the pilgrims fare that go astray.

They catched are in an entangling net,

'Cause they good counsel lightly did forget:

'Tis true they rescued were, but yet you see,

They're scourged to boot. Let this your caution be.

{331} Now, after a while, they perceived, afar off, one coming softly and alone, all along the

highway to meet them. Then said Christian to his fellow, Yonder is a man with his back towards Zion,

and he is coming to meet us.

HOPE. I see him; let us take heed to ourselves now, lest he should prove a flatterer also. So he drew

nearer and nearer, and at last came up unto them. His name was Atheist, and he asked them whither

they were going.

CHR. We are going to Mount Zion.

Then Atheist fell into a very great laughter.

CHR. What is the meaning of your laughter?

{332} ATHEIST. I laugh to see what ignorant persons you are, to take upon you so tedious a journey,

and you are like to have nothing but your travel for your pains.

CHR. Why, man, do you think we shall not be received?

ATHEIST. Received! There is no such place as you dream of in all this world.

CHR. But there is in the world to come.

{333} ATHEIST. When I was at home in mine own country, I heard as you now affirm, and from that

hearing went out to see, and have been seeking this city this twenty years; but find no more of it than I

did the first day I set out. [Jer. 22:12, Eccl. 10:15]

CHR. We have both heard and believe that there is such a place to be found.

ATHEIST. Had not I, when at home, believed, I had not come thus far to seek; but finding none, (and

yet I should, had there been such a place to be found, for I have gone to seek it further than you), I am

going back again, and will seek to refresh myself with the things that I then cast away, for hopes of

that which, I now see, is not.

{334} CHR. Then said Christian to Hopeful his fellow, Is it true which this man hath said?

Hopeful's gracious answer

Hope. Take heed, he is one of the flatterers; remember what it hath cost us once already for our

hearkening to such kind of fellows. What! no Mount Zion? Did we not see, from the Delectable

Mountains the gate of the city? Also, are we not now to walk by faith? Let us go on, said Hopeful, lest

the man with the whip overtake us again. [2 Cor. 5:7] You should have taught me that lesson, which I

will round you in the ears withal: "Cease, my son, to hear the instruction that causeth to err from the

words of knowledge." [Prov. 19:27] I say, my brother, cease to hear him, and let us "believe to the

saving of the soul". [Heb. 10:39]

{335} CHR. My brother, I did not put the question to thee for that I doubted of the truth of our belief

myself, but to prove thee, and to fetch from thee a fruit of the honesty of thy heart. As for this man, I

know that he is blinded by the god of this world. Let thee and I go on, knowing that we have belief of

the truth, "and no lie is of the truth". [1 John 2:21]

HOPE. Now do I rejoice in hope of the glory of God. So they turned away from the man; and he,

laughing at them, went his way.

{336} I saw then in my dream, that they went till they came into a certain country, whose air naturally

tended to make one drowsy, if he came a stranger into it. And here Hopeful began to be very dull and

heavy of sleep; wherefore he said unto Christian, I do now begin to grow so drowsy that I can

scarcely hold up mine eyes, let us lie down here and take one nap.

CHR. By no means, said the other, lest sleeping, we never awake more.

HOPE. Why, my brother? Sleep is sweet to the labouring man; we may be refreshed if we take a nap.

CHR. Do you not remember that one of the Shepherds bid us beware of the Enchanted Ground? He

meant by that that we should beware of sleeping; "Therefore let us not sleep, as do others, but let us

watch and be sober." [1 Thess. 5:6]

{337} HOPE. I acknowledge myself in a fault, and had I been here alone I had by sleeping run the

danger of death. I see it is true that the wise man saith, Two are better than one. Hitherto hath thy

company been my mercy, and thou shalt have a good reward for thy labour. [Eccl. 9:9]

CHR. Now then, said Christian, to prevent drowsiness in this place, let us fall into good discourse.

HOPE. With all my heart, said the other.

CHR. Where shall we begin?

HOPE. Where God began with us. But do you begin, if you please.

CHR. I will sing you first this song:--

When saints do sleepy grow, let them come hither,

And hear how these two pilgrims talk together:

Yea, let them learn of them, in any wise,

Thus to keep ope their drowsy slumb'ring eyes.

Saints' fellowship, if it be managed well,

Keeps them awake, and that in spite of hell.

{338} CHR. Then Christian began and said, I will ask you a question. How came you to think at first

of so doing as you do now?

HOPE. Do you mean, how came I at first to look after the good of my soul?

CHR. Yes, that is my meaning.

HOPE. I continued a great while in the delight of those things which were seen and sold at our fair;

things which, I believe now, would have, had I continued in them, still drowned me in perdition and

destruction.

CHR. What things are they?

Hopeful's life before conversion

HOPE. All the treasures and riches of the world. Also, I delighted much in rioting, revelling,

drinking, swearing, lying, uncleanness, Sabbath-breaking, and what not, that tended to destroy the

soul. But I found at last, by hearing and considering of things that are divine, which indeed I heard of

you, as also of beloved Faithful that was put to death for his faith and good living in Vanity Fair, that

"the end of these things is death". [Rom. 6:21-23] And that for these things' sake "cometh the wrath of

God upon the children of disobedience". [Eph. 5:6]

CHR. And did you presently fall under the power of this conviction?

{339} HOPE. No, I was not willing presently to know the evil of sin, nor the damnation that follows

upon the commission of it; but endeavoured, when my mind at first began to be shaken with the Word,

to shut mine eyes against the light thereof.

CHR. But what was the cause of your carrying of it thus to the first workings of God's blessed Spirit

upon you?

{340} HOPE. The causes were, 1. I was ignorant that this was the work of God upon me. I never

thought that, by awakenings for sin, God at first begins the conversion of a sinner. 2. Sin was yet very

sweet to my flesh, and I was loath to leave it. 3. I could not tell how to part with mine old

companions, their presence and actions were so desirable unto me. 4. The hours in which convictions

were upon me were such troublesome and such heart-affrighting hours that I could not bear, no not so

much as the remembrance of them, upon my heart.

CHR. Then, as it seems, sometimes you got rid of your trouble.

HOPE. Yes, verily, but it would come into my mind again, and then I should be as bad, nay, worse,

than I was before.

CHR. Why, what was it that brought your sins to mind again?

{341} HOPE. Many things; as,

1. If I did but meet a good man in the streets; or,

2. If I have heard any read in the Bible; or,

3. If mine head did begin to ache; or,

4. If I were told that some of my neighbours were sick; or,

5. If I heard the bell toll for some that were dead; or,

6. If I thought of dying myself; or,

7. If I heard that sudden death happened to others;

8. But especially, when I thought of myself, that I must quickly come to judgment.

{342} CHR. And could you at any time, with ease, get off the guilt of sin, when by any of these ways

it came upon you?

HOPE. No, not I, for then they got faster hold of my conscience; and then, if I did but think of going

back to sin, (though my mind was turned against it), it would be double torment to me.

CHR. And how did you do then?

HOPE. I thought I must endeavour to mend my life; for else, thought I, I am sure to be damned.

{343} CHR. And did you endeavour to mend?

HOPE. Yes; and fled from not only my sins, but sinful company too; and betook me to religious

duties, as prayer, reading, weeping for sin, speaking truth to my neighbours, &c. These things did I,

with many others, too much here to relate.

CHR. And did you think yourself well then?

HOPE. Yes, for a while; but at the last, my trouble came tumbling upon me again, and that over the

neck of all my reformations.

{344} CHR. How came that about, since you were now reformed?

HOPE. There were several things brought it upon me, especially such sayings as these: "All our

righteousnesses are as filthy rags." [Isa. 64:6] "By the works of the law shall no flesh be justified."

[Gal. 2:16] "When ye shall have done all those things, say, We are unprofitable", [Luke 17:10] with

many more such like. From whence I began to reason with myself thus: If ALL my righteousnesses are

filthy rags; if, by the deeds of the law, NO man can be justified; and if, when we have done ALL, we

are yet unprofitable, then it is but a folly to think of heaven by the law. I further thought thus: If a man

runs a hundred pounds into the shopkeeper's debt, and after that shall pay for all that he shall fetch;

yet, if this old debt stands still in the book uncrossed, for that the shopkeeper may sue him, and cast

him into prison till he shall pay the debt.

CHR. Well, and how did you apply this to yourself?

HOPE. Why; I thought thus with myself. I have, by my sins, run a great way into God's book, and that

my now reforming will not pay off that score; therefore I should think still, under all my present

amendments, But how shall I be freed from that damnation that I have brought myself in danger of by

my former transgressions?

{345} CHR. A very good application: but, pray, go on.

HOPE. Another thing that hath troubled me, even since my late amendments, is, that if I look narrowly

into the best of what I do now, I still see sin, new sin, mixing itself with the best of that I do; so that

now I am forced to conclude, that notwithstanding my former fond conceits of myself and duties, I

have committed sin enough in one duty to send me to hell, though my former life had been faultless.

CHR. And what did you do then?

{346} HOPE. Do! I could not tell what to do, until I brake my mind to Faithful, for he and I were well

acquainted. And he told me, that unless I could obtain the righteousness of a man that never had

sinned, neither mine own, nor all the righteousness of the world could save me.

CHR. And did you think he spake true?

HOPE. Had he told me so when I was pleased and satisfied with mine own amendment, I had called

him fool for his pains; but now, since I see mine own infirmity, and the sin that cleaves to my best

performance, I have been forced to be of his opinion.

{347} CHR. But did you think, when at first he suggested it to you, that there was such a man to be

found, of whom it might justly be said that he never committed sin?

HOPE. I must confess the words at first sounded strangely, but after a little more talk and company

with him, I had full conviction about it.

CHR. And did you ask him what man this was, and how you must be justified by him?

HOPE. Yes, and he told me it was the Lord Jesus, that dwelleth on the right hand of the Most High.

And thus, said he, you must be justified by him, even by trusting to what he hath done by himself, in

the days of his flesh, and suffered when he did hang on the tree. I asked him further, how that man's

righteousness could be of that efficacy to justify another before God? And he told me he was the

mighty God, and did what he did, and died the death also, not for himself, but for me; to whom his

doings, and the worthiness of them, should be imputed, if I believed on him. [Heb. 10, Rom. 6, Col. 1,

1 Pet. 1]

{348} CHR. And what did you do then?

HOPE. I made my objections against my believing, for that I thought he was not willing to save me.

CHR. And what said Faithful to you then?

HOPE. He bid me go to him and see. Then I said it was presumption; but he said, No, for I was

invited to come. [Matt. 11:28] Then he gave me a book of Jesus, his inditing, to encourage me the

more freely to come; and he said, concerning that book, that every jot and tittle thereof stood firmer

than heaven and earth. [Matt. 24:35] Then I asked him, What I must do when I came; and he told me, I

must entreat upon my knees, with all my heart and soul, the Father to reveal him to me. [Ps. 95:6, Dan.

6:10, Jer. 29:12,13] Then I asked him further, how I must make my supplication to him? And he said,

Go, and thou shalt find him upon a mercy-seat, where he sits all the year long, to give pardon and

forgiveness to them that come. I told him that I knew not what to say when I came. And he bid me say

to this effect: God be merciful to me a sinner, and make me to know and believe in Jesus Christ; for I

see, that if his righteousness had not been, or I have not faith in that righteousness, I am utterly cast

away. Lord, I have heard that thou art a merciful God, and hast ordained that thy Son Jesus Christ

should be the Saviour of the world; and moreover, that thou art willing to bestow him upon such a

poor sinner as I am, (and I am a sinner indeed); Lord, take therefore this opportunity and magnify thy

grace in the salvation of my soul, through thy Son Jesus Christ. Amen. [Exo. 25:22, Lev. 16:2, Num.

7:89, Heb. 4:16]

{349} CHR. And did you do as you were bidden?

HOPE. Yes; over, and over, and over.

CHR. And did the Father reveal his Son to you?

HOPE. Not at the first, nor second, nor third, nor fourth, nor fifth; no, nor at the sixth time neither.

CHR. What did you do then?

HOPE. What! why I could not tell what to do.

CHR. Had you not thoughts of leaving off praying?

HOPE. Yes; an hundred times twice told.

CHR. And what was the reason you did not?

HOPE. I believed that that was true which had been told me, to wit, that without the righteousness of

this Christ, all the world could not save me; and therefore, thought I with myself, if I leave off I die,

and I can but die at the throne of grace. And withal, this came into my mind, "Though it tarry, wait for

it; because it will surely come, it will not tarry." [Heb. 2:3] So I continued praying until the Father

showed me his Son.

{350} CHR. And how was he revealed unto you?

HOPE. I did not see him with my bodily eyes, but with the eyes of my understanding; [Eph. 1:18,19]

and thus it was: One day I was very sad, I think sadder than at any one time in my life, and this

sadness was through a fresh sight of the greatness and vileness of my sins. And as I was then looking

for nothing but hell, and the everlasting damnation of my soul, suddenly, as I thought, I saw the Lord

Jesus Christ look down from heaven upon me, and saying, "Believe on the Lord Jesus Christ, and thou

shalt be saved." [Acts 16:30,31]

{351} But I replied, Lord, I am a great, a very great sinner. And he answered, "My grace is sufficient

for thee." [2 Cor.12:9] Then I said, But, Lord, what is believing? And then I saw from that saying,

"He that cometh to me shall never hunger, and he that believeth on me shall never thirst", that

believing and coming was all one; and that he that came, that is, ran

out in his heart and affections

after salvation by Christ, he indeed believed in Christ. [John 6:35] Then the water stood in mine eyes,

and I asked further. But, Lord, may such a great sinner as I am be indeed accepted of thee, and be

saved by thee? And I heard him say, "And him that cometh to me, I will in no wise cast out." [John

6:37] Then I said, But how, Lord, must I consider of thee in my coming to thee, that my faith may be

placed aright upon thee? Then he said, "Christ Jesus came into the world to save sinners." [1 Tim.

1:15] "He is the end of the law for righteousness to every one that believeth." [Rom. 10:4] "He died

for our sins, and rose again for our justification." [Rom. 4:25] "He loved us, and washed us from our

sins in his own blood." [Rev. 1:5] "He is mediator betwixt God and us." [1 Tim. 2:5] "He ever liveth

to make intercession for us." [Heb. 7:24,25] From all which I gathered, that I must look for

righteousness in his person, and for satisfaction for my sins by his blood; that what he did in

obedience to his Father's law, and in submitting to the penalty thereof, was not for himself, but for him

that will accept it for his salvation, and be thankful. And now was my heart full of joy, mine eyes full

of tears, and mine affections running over with love to the name, people, and ways of Jesus Christ.

{352} CHR. This was a revelation of Christ to your soul indeed; but tell me particularly what effect

this had upon your spirit.

HOPE. It made me see that all the world, notwithstanding all the

righteousness thereof, is in a state of

condemnation. It made me see that God the Father, though he be just, can justly justify the coming

sinner. It made me greatly ashamed of the vileness of my former life, and confounded me with the

sense of mine own ignorance; for there never came thought into my heart before now that showed me

so the beauty of Jesus Christ. It made me love a holy life, and long to do something for the honour and

glory of the name of the Lord Jesus; yea, I thought that had I now a thousand gallons of blood in my

body, I could spill it all for the sake of the Lord Jesus.

{353} I saw then in my dream that Hopeful looked back and saw Ignorance, whom they had left

behind, coming after. Look, said he to Christian, how far yonder youngster loitereth behind.

CHR. Ay, ay, I see him; he careth not for our company.

HOPE. But I trow it would not have hurt him had he kept pace with us hitherto.

CHR. That is true; but I warrant you he thinketh otherwise.

HOPE. That, I think, he doth; but, however, let us tarry for him. So they did.

{354} Then Christian said to him, Come away, man, why do you stay so behind?

IGNOR. I take my pleasure in walking alone, even more a great deal than in company, unless I like it

the better.

Then said Christian to Hopeful, (but softly), Did I not tell you he cared not for our company? But,

however, said he, come up, and let us talk away the time in this

solitary place. Then directing his

speech to Ignorance, he said, Come, how do you? How stands it between God and your soul now?

{355} Ignorance's hope, and the ground of it

IGNOR. I hope well; for I am always full of good motions, that come into my mind, to comfort me as I

walk.

CHR. What good motions? pray, tell us.

IGNOR. Why, I think of God and heaven.

CHR. So do the devils and damned souls.

IGNOR. But I think of them and desire them.

CHR. So do many that are never like to come there. "The soul of the sluggard desireth, and hath

nothing." [Prov. 13:4]

IGNOR. But I think of them, and leave all for them.

CHR. That I doubt; for leaving all is a hard matter: yea, a harder matter than many are aware of. But

why, or by what, art thou persuaded that thou hast left all for God and heaven.

{356} IGNOR. My heart tells me so.

CHR. The wise man says, "He that trusts his own heart is a fool." [Prov. 28:26]

IGNOR. This is spoken of an evil heart, but mine is a good one.

CHR. But how dost thou prove that?

IGNOR. It comforts me in hopes of heaven.

CHR. That may be through its deceitfulness; for a man's heart may minister comfort to him in the

hopes of that thing for which he yet has no ground to hope.

IGNOR. But my heart and life agree together, and therefore my hope is well grounded.

CHR. Who told thee that thy heart and life agree together?

IGNOR. My heart tells me so.

CHR. Ask my fellow if I be a thief! Thy heart tells thee so! Except the Word of God beareth witness

in this matter, other testimony is of no value.

{357} IGNOR. But is it not a good heart that hath good thoughts? and is not that a good life that is

according to God's commandments?

CHR. Yes, that is a good heart that hath good thoughts, and that is a good life that is according to

God's commandments; but it is one thing, indeed, to have these, and another thing only to think so.

IGNOR. Pray, what count you good thoughts, and a life according to God's commandments?

CHR. There are good thoughts of divers kinds; some respecting ourselves, some God, some Christ,

and some other things.

IGNOR. What be good thoughts respecting ourselves?

CHR. Such as agree with the Word of God.

{358} IGNOR. When do our thoughts of ourselves agree with the Word of God?

CHR. When we pass the same judgment upon ourselves which the Word passes. To explain myself--

the Word of God saith of persons in a natural condition, "There is none righteous, there is none that

doeth good." [Rom. 3] It saith also, that "every imagination of the heart of man is only evil, and that

continually." [Gen. 6:5] And again, "The imagination of man's heart is evil from his youth." [Rom.

8:21] Now then, when we think thus of ourselves, having sense thereof, then are our thoughts good

ones, because according to the Word of God.

IGNOR. I will never believe that my heart is thus bad.

CHR. Therefore thou never hadst one good thought concerning thyself in thy life. But let me go on. As

the Word passeth a judgment upon our heart, so it passeth a judgment upon our ways; and when OUR

thoughts of our hearts and ways agree with the judgment which the Word giveth of both, then are both

good, because agreeing thereto.

{359} IGNOR. Make out your meaning.

CHR. Why, the Word of God saith that man's ways are crooked ways; not good, but perverse. [Ps.

125:5, Prov. 2:15] It saith they are naturally out of the good way, that they have not known it. [Rom.

3] Now, when a man thus thinketh of his ways,--I say, when he doth sensibly, and with heart-

humiliation, thus think, then hath he good thoughts of his own ways, because his thoughts now agree

with the judgment of the Word of God.

{360} IGNOR. What are good thoughts concerning God?

CHR. Even as I have said concerning ourselves, when our thoughts of God do agree with what the

Word saith of him; and that is, when we think of his being and attributes as the Word hath taught, of

which I cannot now discourse at large; but to speak of him with reference to us: Then we have right

thoughts of God, when we think that he knows us better than we know ourselves, and can see sin in us

when and where we can see none in ourselves; when we think he knows our inmost thoughts, and that

our heart, with all its depths, is always open unto his eyes; also, when we think that all our

righteousness stinks in his nostrils, and that, therefore, he cannot abide to see us stand before him in

any confidence, even in all our best performances.

{361} IGNOR. Do you think that I am such a fool as to think God can see no further than I? or, that I

would come to God in the best of my performances?

CHR. Why, how dost thou think in this matter?

IGNOR. Why, to be short, I think I must believe in Christ for justification.

CHR. How! think thou must believe in Christ, when thou seest not thy need of him! Thou neither seest

thy original nor actual infirmities; but hast such an opinion of thyself, and of what thou dost, as plainly

renders thee to be one that did never see a necessity of Christ's personal righteousness to justify thee

before God. How, then, dost thou say, I believe in Christ?

{362} IGNOR. I believe well enough for all that.

CHR. How dost thou believe?

IGNOR. I believe that Christ died for sinners, and that I shall be justified before God from the curse,

through his gracious acceptance of my obedience to his law. Or thus, Christ makes my duties, that are

religious, acceptable to his Father, by virtue of his merits; and so shall I be justified.

{363} CHR. Let me give an answer to this confession of thy faith:--

1. Thou believest with a fantastical faith; for this faith is nowhere described in the Word.

2. Thou believest with a false faith; because it taketh justification from the personal righteousness of

Christ, and applies it to thy own.

3. This faith maketh not Christ a justifier of thy person, but of thy actions; and of thy person for thy

actions' sake, which is false.

4. Therefore, this faith is deceitful, even such as will leave thee under wrath, in the day of God

Almighty; for true justifying faith puts the soul, as sensible of its condition by the law, upon flying for

refuge unto Christ's righteousness, which righteousness of his is not an act of grace, by which he

maketh for justification, thy obedience accepted with God; but his personal obedience to the law, in

doing and suffering for us what that required at our hands; this righteousness, I say, true faith

accepteth; under the skirt of which, the soul being shrouded, and by it presented as spotless before

God, it is accepted, and acquit from condemnation.

{364} IGNOR. What! would you have us trust to what Christ, in his own person, has done without

us? This conceit would loosen the reins of our lust, and tolerate us to live as we list; for what matter

how we live, if we may be justified by Christ's personal righteousness from all, when we believe it?

CHR. Ignorance is thy name, and as thy name is, so art thou; even this thy answer demonstrateth what I

say. Ignorant thou art of what justifying righteousness is, and as ignorant how to secure thy soul,

through the faith of it, from the heavy wrath of God. Yea, thou also art ignorant of the true effects of

saving faith in this righteousness of Christ, which is, to bow and win over the heart to God in Christ,

to love his name, his word, ways, and people, and not as thou ignorantly imaginest.

HOPE. Ask him if ever he had Christ revealed to him from heaven.

{365} IGNOR. What! you are a man for revelations! I believe that what both you, and all the rest of

you, say about that matter, is but the fruit of distracted brains.

HOPE. Why, man! Christ is so hid in God from the natural apprehensions of the flesh, that he cannot

by any man be savingly known, unless God the Father reveals him to them.

{366} IGNOR. That is your faith, but not mine; yet mine, I doubt not, is as good as yours, though I

have not in my head so many whimsies as you.

CHR. Give me leave to put in a word. You ought not so slightly to speak of this matter; for this I will

boldly affirm, even as my good companion hath done, that no man can know Jesus Christ but by the

revelation of the Father; [Matt. 11:27] yea, and faith too, by which the soul layeth hold upon Christ, if

it be right, must be wrought by the exceeding greatness of his mighty power; the working of which

faith, I perceive, poor Ignorance, thou art ignorant of. [1 Cor. 12:3, Eph. 1:18,19] Be awakened, then,

see thine own wretchedness, and fly to the Lord Jesus; and by his righteousness, which is the

righteousness of God, for he himself is God, thou shalt be delivered from condemnation.

{367} IGNOR. You go so fast, I cannot keep pace with you. Do you go on before; I must stay a while

behind.

Then they said--

Well, Ignorance, wilt thou yet foolish be,

To slight good counsel, ten times given thee?

And if thou yet refuse it, thou shalt know,

Ere long, the evil of thy doing so.

Remember, man, in time, stoop, do not fear;

Good counsel taken well, saves: therefore hear.

But if thou yet shalt slight it, thou wilt be

The loser, (Ignorance), I'll warrant thee.

Then Christian addressed thus himself to his fellow:--

CHR. Well, come, my good Hopeful, I perceive that thou and I must walk by ourselves again.

{368} So I saw in my dream that they went on apace before, and Ignorance he came hobbling after.

Then said Christian to his companion, It pities me much for this poor man, it will certainly go ill with

him at last.

HOPE. Alas! there are abundance in our town in his condition, whole families, yea, whole streets,

and that of pilgrims too; and if there be so many in our parts, how many, think you, must there be in the

place where he was born?

CHR. Indeed the Word saith, "He hath blinded their eyes, lest they

should see", &c. But now we are

by ourselves, what do you think of such men? Have they at no time, think you, convictions of sin, and

so consequently fears that their state is dangerous?

HOPE. Nay, do you answer that question yourself, for you are the elder man.

CHR. Then I say, sometimes (as I think) they may; but they being naturally ignorant, understand not

that such convictions tend to their good; and therefore they do desperately seek to stifle them, and

presumptuously continue to flatter themselves in the way of their own hearts.

{369} HOPE. I do believe, as you say, that fear tends much to men's good, and to make them right, at

their beginning to go on pilgrimage.

CHR. Without all doubt it doth, if it be right; for so says the Word, "The fear of the Lord is the

beginning of wisdom." [Prov. 1:7, 9:10, Job 28:28, Ps. 111:10]

{370} HOPE. How will you describe right fear?

CHR. True or right fear is discovered by three things:--

1. By its rise; it is caused by saving convictions for sin.

2. It driveth the soul to lay fast hold of Christ for salvation.

3. It begetteth and continueth in the soul a great reverence of God, his Word, and ways, keeping it

tender, and making it afraid to turn from them, to the right hand or to the left, to anything that may

dishonour God, break its peace, grieve the Spirit, or cause the enemy to speak reproachfully.

HOPE. Well said; I believe you have said the truth. Are we now almost

got past the Enchanted

Ground?

CHR. Why, art thou weary of this discourse?

HOPE. No, verily, but that I would know where we are.

{371} CHR. We have not now above two miles further to go thereon. But let us return to our matter.

Now the ignorant know not that such convictions as tend to put them in fear are for their good, and

therefore they seek to stifle them.

HOPE. How do they seek to stifle them?

{372} CHR. 1. They think that those fears are wrought by the devil, (though indeed they are wrought

of God); and, thinking so, they resist them as things that directly tend to their overthrow.

2. They also think that these fears tend to the spoiling of their faith, when, alas, for them, poor men

that they are, they have none at all! and therefore they harden their hearts against them.

3. They presume they ought not to fear; and, therefore, in despite of them, wax presumptuously

confident.

4. They see that those fears tend to take away from them their pitiful old self-holiness, and therefore

they resist them with all their might.

{373} HOPE. I know something of this myself; for, before I knew myself, it was so with me.

CHR. Well, we will leave, at this time, our neighbour Ignorance by himself, and fall upon another

profitable question.

HOPE. With all my heart, but you shall still begin.

CHR. Well then, did you not know, about ten years ago, one Temporary in your parts, who was a

forward man in religion then?

HOPE. Know him! yes, he dwelt in Graceless, a town about two miles off of Honesty, and he dwelt

next door to one Turnback.

{374} CHR. Right, he dwelt under the same roof with him. Well, that man was much awakened once;

I believe that then he had some sight of his sins, and of the wages that were due thereto.

HOPE. I am of your mind, for, my house not being above three miles from him, he would ofttimes

come to me, and that with many tears. Truly I pitied the man, and was not altogether without hope of

him; but one may see, it is not every one that cries, Lord, Lord.

CHR. He told me once that he was resolved to go on pilgrimage, as we do now; but all of a sudden he

grew acquainted with one Save-self, and then he became a stranger to me.

{375} HOPE. Now, since we are talking about him, let us a little inquire into the reason of the sudden

backsliding of him and such others.

CHR. It may be very profitable, but do you begin.

HOPE. Well, then, there are in my judgment four reasons for it:--

{376} 1. Though the consciences of such men are awakened, yet their minds are not changed;

therefore, when the power of guilt weareth away, that which provoked them to be religious ceaseth,

wherefore they naturally turn to their own course again, even as we see the dog that is sick of what he

has eaten, so long as his sickness prevails he vomits and casts up all; not that he doth this of a free

mind (if we may say a dog has a mind), but because it troubleth his stomach; but now, when his

sickness is over, and so his stomach eased, his desire being not at all alienate from his vomit, he turns

him about and licks up all, and so it is true which is written, "The dog is turned to his own vomit

again." [2 Pet. 2:22] Thus I say, being hot for heaven, by virtue only of the sense and fear of the

torments of hell, as their sense of hell and the fears of damnation chills and cools, so their desires for

heaven and salvation cool also. So then it comes to pass, that when their guilt and fear is gone, their

desires for heaven and happiness die, and they return to their course again.

{377} 2. Another reason is, they have slavish fears that do overmaster them; I speak now of the fears

that they have of men, for "the fear of man bringeth a snare". [Prov. 29:25] So then, though they seem

to be hot for heaven, so long as the flames of hell are about their ears, yet when that terror is a little

over, they betake themselves to second thoughts; namely, that it is good to be wise, and not to run (for

they know not what) the hazard of losing all, or, at least, of bringing themselves into unavoidable and

unnecessary troubles, and so they fall in with the world again.

{378} 3. The shame that attends religion lies also as a block in their way; they are proud and haughty;

and religion in their eye is low and contemptible, therefore, when they have lost their sense of hell

and wrath to come, they return again to their former course.

{379} 4. Guilt, and to meditate terror, are grievous to them. They like not to see their misery before

they come into it; though perhaps the sight of it first, if they loved that sight, might make them fly

whither the righteous fly and are safe. But because they do, as I hinted before, even shun the thoughts

of guilt and terror, therefore, when once they are rid of their awakenings about the terrors and wrath

of God, they harden their hearts gladly, and choose such ways as will harden them more and more.

{380} CHR. You are pretty near the business, for the bottom of all is for want of a change in their

mind and will. And therefore they are but like the felon that standeth before the judge, he quakes and

trembles, and seems to repent most heartily, but the bottom of all is the fear of the halter; not that he

hath any detestation of the offence, as is evident, because, let but this man have his liberty, and he will

be a thief, and so a rogue still, whereas, if his mind was changed, he would be otherwise.

{381} HOPE. Now I have showed you the reasons of their going back, do you show me the manner

thereof.

CHR. So I will willingly.

1. They draw off their thoughts, all that they may, from the remembrance of God, death, and judgment

to come.

2. Then they cast off by degrees private duties, as closet prayer, curbing their lusts, watching, sorrow

for sin, and the like.

3. Then they shun the company of lively and warm Christians.

4. After that they grow cold to public duty, as hearing, reading, godly conference, and the like.

5. Then they begin to pick holes, as we say, in the coats of some of the godly; and that devilishly, that

they may have a seeming colour to throw religion (for the sake of some infirmity they have espied in

them) behind their backs.

6. Then they begin to adhere to, and associate themselves with, carnal, loose, and wanton men.

7. Then they give way to carnal and wanton discourses in secret; and glad are they if they can see

such things in any that are counted honest, that they may the more boldly do it through their example.

8. After this they begin to play with little sins openly.

9. And then, being hardened, they show themselves as they are. Thus, being launched again into the

gulf of misery, unless a miracle of grace prevent it, they everlastingly perish in their own deceivings.

{382} Now I saw in my dream, that by this time the Pilgrims were got over the Enchanted Ground,

and entering into the country of Beulah, whose air was very sweet and pleasant, the way lying directly

through it, they solaced themselves there for a season. Yea, here they heard continually the singing of

birds, and saw every day the flowers appear on the earth, and heard the voice of the turtle in the land.

[Isa. 62:4, Song of Solomon 2:10-12] In this country the sun shineth night and day; wherefore this was

beyond the Valley of the Shadow of Death, and also out of the reach of Giant Despair, neither could

they from this place so much as see Doubting Castle. Here they were within sight of the city they were

going to, also here met them some of the inhabitants thereof; for in this land the Shining Ones

commonly walked, because it was upon the borders of heaven. In this land also, the contract between

the bride and the bridegroom was renewed; yea, here, "As the bridegroom rejoiceth over the bride, so

did their God rejoice over them." [Isa. 62:5] Here they had no want of corn and wine; for in this

place they met with abundance of what they had sought for in all their pilgrimage. [Isa. 62:8] Here

they heard voices from out of the city, loud voices, saying, "'Say ye to the daughter of Zion, Behold,

thy salvation cometh! Behold, his reward is with him!' Here all the inhabitants of the country called

them, 'The holy people, The redeemed of the Lord, Sought out'", etc. [Isa. 62:11,12]

{383} Now as they walked in this land, they had more rejoicing than in parts more remote from the

kingdom to which they were bound; and drawing near to the city, they had yet a more perfect view

thereof. It was builded of pearls and precious stones, also the street thereof was paved with gold; so

that by reason of the natural glory of the city, and the reflection of the sunbeams upon it, Christian

with desire fell sick; Hopeful also had a fit or two of the same disease. Wherefore, here they lay by it

a while, crying out, because of their pangs, If ye find my beloved, tell him that I am sick of love.

{384} But, being a little strengthened, and better able to bear their sickness, they walked on their

way, and came yet nearer and nearer, where were orchards, vineyards, and gardens, and their gates

opened into the highway. Now, as they came up to these places, behold the gardener stood in the way,

to whom the Pilgrims said, Whose goodly vineyards and gardens are these? He answered, They are

the King's, and are planted here for his own delight, and also for the solace of pilgrims. So the

gardener had them into the vineyards, and bid them refresh themselves with the dainties. [Deut.

23:24] He also showed them there the King's walks, and the arbours where he delighted to be; and

here they tarried and slept.

{385} Now I beheld in my dream that they talked more in their sleep at this time than ever they did in

all their journey; and being in a muse thereabout, the gardener said even to me, Wherefore musest thou

at the matter? It is the nature of the fruit of the grapes of these vineyards to go down so sweetly as to

cause the lips of them that are asleep to speak.

{386} So I saw that when they awoke, they addressed themselves to go up to the city; but, as I said,

the reflection of the sun upon the city (for the city was pure gold) was so extremely glorious that they

could not, as yet, with open face behold it, but through an instrument made for that purpose. So I saw,

that as I went on, there met them two men, in raiment that shone like

gold; also their faces shone as the

light. [Rev. 21:18, 2 Cor. 3:18]

{387} These men asked the Pilgrims whence they came; and they told them. They also asked them

where they had lodged, what difficulties and dangers, what comforts and pleasures they had met in the

way; and they told them. Then said the men that met them, You have but two difficulties more to meet

with, and then you are in the city.

{388} Christian then, and his companion, asked the men to go along with them; so they told them they

would. But, said they, you must obtain it by your own faith. So I saw in my dream that they went on

together, until they came in sight of the gate.

{389} Now, I further saw, that betwixt them and the gate was a river, but there was no bridge to go

over: the river was very deep. At the sight, therefore, of this river, the Pilgrims were much stunned;

but the men that went in with them said, You must go through, or you cannot come at the gate.

{390} The Pilgrims then began to inquire if there was no other way to the gate; to which they

answered, Yes; but there hath not any, save two, to wit, Enoch and Elijah, been permitted to tread that

path since the foundation of the world, nor shall, until the last trumpet shall sound. [1 Cor. 15:51,52]

The Pilgrims then, especially Christian, began to despond in their minds, and looked this way and

that, but no way could be found by them by which they might escape the river. Then they asked the

men if the waters were all of a depth. They said: No; yet they could not help them in that case; for,

said they, you shall find it deeper or shallower as you believe in the King of the place.

*In the Resurrection of the Righteous. [Rev. 20:4-6]

{391} They then addressed themselves to the water and, entering, Christian began to sink, and crying

out to his good friend Hopeful, he said, I sink in deep waters; the billows go over my head, all his

waves go over me! Selah.

{392} Christian's conflict at the hour of death

Then said the other, Be of good cheer, my brother, I feel the bottom, and it is good. Then said

Christian, Ah! my friend, the sorrows of death hath compassed me about; I shall not see the land that

flows with milk and honey; and with that a great darkness and horror fell upon Christian, so that he

could not see before him. Also here he in great measure lost his senses, so that he could neither

remember nor orderly talk of any of those sweet refreshments that he had met with in the way of his

pilgrimage. But all the words that he spake still tended to discover that he had horror of mind, and

heart fears that he should die in that river, and never obtain entrance in at the gate. Here also, as they

that stood by perceived, he was much in the troublesome thoughts of the sins that he had committed,

both since and before he began to be a pilgrim. It was also observed that he was troubled with

apparitions of hobgoblins and evil spirits, for ever and anon he would intimate so much by words.

Hopeful, therefore, here had much ado to keep his brother's head above water; yea, sometimes he

would be quite gone down, and then, ere a while, he would rise up again half dead. Hopeful also

would endeavour to comfort him, saying, Brother, I see the gate, and men standing by to receive us:

but Christian would answer, It is you, it is you they wait for; you have been Hopeful ever since I

knew you. And so have you, said he to Christian. Ah! brother! said he, surely if I was right he would

now arise to help me; but for my sins he hath brought me into the snare, and hath left me. Then said

Hopeful, My brother, you have quite forgot the text, where it is said of the wicked, "There are no

bands in their death, but their strength is firm. They are not in trouble as other men, neither are they

plagued like other men. [Ps. 73:4,5] These troubles and distresses that you go through in these waters

are no sign that God hath forsaken you; but are sent to try you, whether you will call to mind that

which heretofore you have received of his goodness, and live upon him in your distresses.

{393} Then I saw in my dream, that Christian was as in a muse a while. To whom also Hopeful

added this word, Be of good cheer, Jesus Christ maketh thee whole; and with that Christian brake out

with a loud voice, Oh, I see him again! and he tells me, "When thou passest through the waters, I will

be with thee, and through the rivers, they shall not overflow thee." [Isa. 43:2] Then they both took

courage, and the enemy was after that as still as a stone, until they were gone over. Christian therefore

presently found ground to stand upon, and so it followed that the rest of the river was but shallow.

Thus they got over. Now, upon the bank of the river, on the other side, they saw the two shining men

again, who there waited for them; wherefore, being come out of the river, they saluted them, saying,

We are ministering spirits, sent forth to minister for those that shall be heirs of salvation. Thus they

went along towards the gate.

{394} Now you must note that the city stood upon a mighty hill, but the Pilgrims went up that hill with

ease, because they had these two men to lead them up by the arms; also, they had left their mortal

garments behind them in the river, for though they went in with them, they came out without them.

They, therefore, went up here with much agility and speed, though the foundation upon which the city

was framed was higher than the clouds. They therefore went up through the regions of the air, sweetly

talking as they went, being comforted, because they safely got over the river, and had such glorious

companions to attend them.

Now, now, look how the holy pilgrims ride, Clouds are their chariots, angels are their guide: Who

would not here for him all hazards run, That thus provides for his when this world's done?

{395} The talk they had with the Shining Ones was about the glory of the place; who told them that

the beauty and glory of it was inexpressible. There, said they, is the Mount Zion, the heavenly

Jerusalem, the innumerable company of angels, and the spirits of just

men made perfect. [Heb. 12:22-

24] You are going now, said they, to the paradise of God, wherein you shall see the tree of life, and

eat of the never-fading fruits thereof; and when you come there, you shall have white robes given you,

and your walk and talk shall be every day with the King, even all the days of eternity. [Rev. 2:7, 3:4,

21:4,5] There you shall not see again such things as you saw when you were in the lower region upon

the earth, to wit, sorrow, sickness, affliction, and death, for the former things are passed away. You

are now going to Abraham, to Isaac, and Jacob, and to the prophets--men that God hath taken away

from the evil to come, and that are now resting upon their beds, each one walking in his righteousness.

[Isa. 57:1,2, 65:17] The men then asked, What must we do in the holy place? To whom it was

answered, You must there receive the comforts of all your toil, and have joy for all your sorrow; you

must reap what you have sown, even the fruit of all your prayers, and tears, and sufferings for the

King by the way. [Gal. 6:7] In that place you must wear crowns of gold, and enjoy the perpetual sight

and vision of the Holy One, for there you shall see him as he is. [1 John 3:2] There also you shall

serve him continually with praise, with shouting, and thanksgiving, whom you desired to serve in the

world, though with much difficulty, because of the infirmity of your flesh. There your eyes shall be

delighted with seeing, and your ears with hearing the pleasant voice of the Mighty One. There you

shall enjoy your friends again that are gone thither before you; and there you shall with joy receive,

even every one that follows into the holy place after you. There also shall you be clothed with glory

and majesty, and put into an equipage fit to ride out with the King of Glory. When he shall come with

sound of trumpet in the clouds, as upon the wings of the wind, you shall come with him; and when he

shall sit upon the throne of judgment; you shall sit by him; yea, and when he shall pass sentence upon

all the workers of iniquity, let them be angels or men, you also shall have a voice in that judgment,

because they were his and your enemies. [1 Thes. 4:13-16, Jude 1:14, Dan. 7:9,10, 1 Cor. 6:2,3]

Also, when he shall again return to the city, you shall go too, with sound of trumpet, and be ever with

him.

{396} Now while they were thus drawing towards the gate, behold a company of the heavenly host

came out to meet them; to whom it was said, by the other two Shining Ones, These are the men that

have loved our Lord when they were in the world, and that have left all for his holy name; and he hath

sent us to fetch them, and we have brought them thus far on their desired journey, that they may go in

and look their Redeemer in the face with joy. Then the heavenly host gave a great shout, saying,

"Blessed are they which are called unto the marriage supper of the Lamb." [Rev. 19:9] There came

out also at this time to meet them, several of the King's trumpeters, clothed in white and shining

raiment, who, with melodious noises, and loud, made even the heavens to echo with their sound.

These trumpeters saluted Christian and his fellow with ten thousand welcomes from the world; and

this they did with shouting, and sound of trumpet.

{397} This done, they compassed them round on every side; some went before, some behind, and

some on the right hand, some on the left, (as it were to guard them through the upper regions),

continually sounding as they went, with melodious noise, in notes on high: so that the very sight was,

to them that could behold it, as if heaven itself was come down to meet them. Thus, therefore, they

walked on together; and as they walked, ever and anon these trumpeters, even with joyful sound,

would, by mixing their music with looks and gestures, still signify to Christian and his brother, how

welcome they were into their company, and with what gladness they came to meet them; and now

were these two men, as it were, in heaven, before they came at it, being swallowed up with the sight

of angels, and with hearing of their melodious notes. Here also they had the city itself in view, and

they thought they heard all the bells therein to ring, to welcome them thereto. But above all, the warm

and joyful thoughts that they had about their own dwelling there, with such company, and that for ever

and ever. Oh, by what tongue or pen can their glorious joy be expressed! And thus they came up to the

gate.

{398} Now, when they were come up to the gate, there was written

over it in letters of gold,

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter

in through the gates into the city." [Rev. 22:14]

{399} Then I saw in my dream that the Shining Men bid them call at the gate; the which, when they

did, some looked from above over the gate, to wit, Enoch, Moses, and Elijah, &c., to whom it was

said, These pilgrims are come from the City of Destruction, for the love that they bear to the King of

this place; and then the Pilgrims gave in unto them each man his certificate, which they had received

in the beginning; those, therefore, were carried in to the King, who, when he had read them, said,

Where are the men? To whom it was answered, They are standing without the gate. The King then

commanded to open the gate, "That the righteous nation," said he, "which keepeth the truth, may enter

in." [Isa. 26:2]

{400} Now I saw in my dream that these two men went in at the gate: and lo, as they entered, they

were transfigured, and they had raiment put on that shone like gold. There was also that met them with

harps and crowns, and gave them to them--the harps to praise withal, and the crowns in token of

honour. Then I heard in my dream that all the bells in the city rang again for joy, and that it was said

unto them, "ENTER YE INTO THE JOY OF YOUR LORD." I also heard the men themselves, that

they sang with a loud voice, saying, "BLESSING AND HONOUR, AND GLORY, AND POWER, BE

UNTO HIM THAT SITTETH UPON THE THRONE, AND UNTO THE LAMB, FOR EVER AND

EVER." [Rev. 5:13]

{401} Now, just as the gates were opened to let in the men, I looked in after them, and, behold, the

City shone like the sun; the streets also were paved with gold, and in them walked many men, with

crowns on their heads, palms in their hands, and golden harps to sing praises withal.

{402} There were also of them that had wings, and they answered one another without intermission,

saying, "Holy, holy, holy is the Lord." [Rev. 4:8] And after that they shut up the gates; which, when I

had seen, I wished myself among them.

{403} Now while I was gazing upon all these things, I turned my head to look back, and saw

Ignorance come up to the river side; but he soon got over, and that without half that difficulty which

the other two men met with. For it happened that there was then in that place, one Vain-hope, a

ferryman, that with his boat helped him over; so he, as the other I saw, did ascend the hill, to come up

to the gate, only he came alone; neither did any man meet him with the least encouragement. When he

was come up to the gate, he looked up to the writing that was above, and then began to knock,

supposing that entrance should have been quickly administered to him; but he was asked by the men

that looked over the top of the gate, Whence came you, and what would you have? He answered, I

have eat and drank in the presence of the King, and he has taught in

our streets. Then they asked him

for his certificate, that they might go in and show it to the King; so he fumbled in his bosom for one,

and found none. Then said they, Have you none? But the man answered never a word. So they told the

King, but he would not come down to see him, but commanded the two Shining Ones that conducted

Christian and Hopeful to the City, to go out and take Ignorance, and bind him hand and foot, and have

him away. Then they took him up, and carried him through the air to the door that I saw in the side of

the hill, and put him in there. Then I saw that there was a way to hell, even from the gates of heaven,

as well as from the City of Destruction. So I awoke, and behold it was a dream.

{404} The Conclusion.

Now, Reader, I have told my dream to thee;

See if thou canst interpret it to me,

Or to thyself, or neighbour; but take heed

Of misinterpreting; for that, instead

Of doing good, will but thyself abuse:

By misinterpreting, evil ensues.

Take heed, also, that thou be not extreme,

In playing with the outside of my dream:

Nor let my figure or similitude

Put thee into a laughter or a feud.

Leave this for boys and fools; but as for thee,

Do thou the substance of my matter see.

Put by the curtains, look within my veil,

Turn up my metaphors, and do not fail,

There, if thou seekest them, such things to find,

As will be helpful to an honest mind.

What of my dross thou findest there, be bold

To throw away, but yet preserve the gold;

What if my gold be wrapped up in ore?--

None throws away the apple for the core.

But if thou shalt cast all away as vain,

I know not but 'twill make me dream again.

End of the Project Gutenberg EBook of The Pilgrim's Progress, by John Bunyan

*** END OF THIS PROJECT GUTENBERG EBOOK THE PILGRIM'S PROGRESS ***

***** This file should be named 131-h.htm or 131-h.zip *****

This and all associated files of various formats will be found in:

http://www.gutenberg.org/1/3/131/

Produced by SeeWei Toh and Alan R. Light. HTML version by Al Haines.

Updated editions will replace the previous one--the old editions

will be renamed.

Creating the works from public domain print editions means that no

one owns a United States copyright in these works, so the Foundation

(and you!) can copy and distribute it in the United States without

permission and without paying copyright royalties. Special rules,

set forth in the General Terms of Use part of this license, apply to

copying and distributing Project Gutenberg-tm electronic works to protect the PROJECT GUTENBERG-tm concept and trademark. Project Gutenberg is a registered trademark, and may not be used if you charge for the eBooks, unless you receive specific permission. If you do not charge anything for copies of this eBook, complying with the rules is very easy. You may use this eBook for nearly any purpose such as creation of derivative works, reports, performances and research. They may be modified and printed and given away--you may do

practically ANYTHING with public domain eBooks. Redistribution is subject to the trademark license, especially commercial redistribution.

*** START: FULL LICENSE ***

THE FULL PROJECT GUTENBERG LICENSE

PLEASE READ THIS BEFORE YOU DISTRIBUTE OR USE THIS WORK

To protect the Project Gutenberg-tm mission of promoting the free distribution of electronic works, by using or distributing this work (or any other work associated in any way with the phrase "Project Gutenberg"), you agree to comply with all the terms of the Full Project Gutenberg-tm License (available with this file or online at http://gutenberg.net/license).

Section 1. General Terms of Use and Redistributing Project Gutenberg-tm

electronic works

1.A. By reading or using any part of this Project Gutenberg-tm

electronic work, you indicate that you have read, understand, agree to

and accept all the terms of this license and intellectual property

(trademark/copyright) agreement. If you do not agree to abide by all

the terms of this agreement, you must cease using and return or destroy

all copies of Project Gutenberg-tm electronic works in your possession.

If you paid a fee for obtaining a copy of or access to a Project

Gutenberg-tm electronic work and you do not agree to be bound by the

terms of this agreement, you may obtain a refund from the person or

entity to whom you paid the fee as set forth in paragraph 1.E.8.

1.B. "Project Gutenberg" is a registered trademark. It may only be

used on or associated in any way with an electronic work by people who

agree to be bound by the terms of this agreement. There are a few

things that you can do with most Project Gutenberg-tm electronic works

even without complying with the full terms of this agreement. See

paragraph 1.C below. There are a lot of things you can do with Project

Gutenberg-tm electronic works if you follow the terms of this agreement

and help preserve free future access to Project Gutenberg-tm electronic

works. See paragraph 1.E below.

1.C. The Project Gutenberg Literary Archive Foundation ("the Foundation"

or PGLAF), owns a compilation copyright in the collection of Project

Gutenberg-tm electronic works. Nearly all the individual works in the

collection are in the public domain in the United States. If an

individual work is in the public domain in the United States and you are

located in the United States, we do not claim a right to prevent you from

copying, distributing, performing, displaying or creating derivative

works based on the work as long as all references to Project Gutenberg

are removed. Of course, we hope that you will support the Project

Gutenberg-tm mission of promoting free access to electronic works by

freely sharing Project Gutenberg-tm works in compliance with the terms of

this agreement for keeping the Project Gutenberg-tm name associated with

the work. You can easily comply with the terms of this agreement by

keeping this work in the same format with its attached full Project

Gutenberg-tm License when you share it without charge with others.

1.D. The copyright laws of the place where you are located also govern

what you can do with this work. Copyright laws in most countries are in

a constant state of change. If you are outside the United States, check

the laws of your country in addition to the terms of this agreement

before downloading, copying, displaying, performing, distributing or

creating derivative works based on this work or any other Project

Gutenberg-tm work. The Foundation makes no representations concerning

the copyright status of any work in any country outside the United

States.

1.E. Unless you have removed all references to Project Gutenberg:

1.E.1. The following sentence, with active links to, or other immediate access to, the full Project Gutenberg-tm License must appear prominently whenever any copy of a Project Gutenberg-tm work (any work on which the phrase "Project Gutenberg" appears, or with which the phrase "Project Gutenberg" is associated) is accessed, displayed, performed, viewed, copied or distributed:

This eBook is for the use of anyone anywhere at no cost and with almost no restrictions whatsoever. You may copy it, give it away or re-use it under the terms of the Project Gutenberg License included with this eBook or online at www.gutenberg.net

1.E.2. If an individual Project Gutenberg-tm electronic work is derived from the public domain (does not contain a notice indicating that it is posted with permission of the copyright holder), the work can be copied and distributed to anyone in the United States without paying any fees or charges. If you are redistributing or providing access to a work with the phrase "Project Gutenberg" associated with or appearing on the work, you must comply either with the requirements of paragraphs 1.E.1 through 1.E.7 or obtain permission for the use of the work and the Project Gutenberg-tm trademark as set forth in paragraphs 1.E.8 or 1.E.9.

1.E.3. If an individual Project Gutenberg-tm electronic work is posted

with the permission of the copyright holder, your use and distribution

must comply with both paragraphs 1.E.1 through 1.E.7 and any additional

terms imposed by the copyright holder. Additional terms will be linked

to the Project Gutenberg-tm License for all works posted with the

permission of the copyright holder found at the beginning of this work.

1.E.4. Do not unlink or detach or remove the full Project Gutenberg-tm

License terms from this work, or any files containing a part of this

work or any other work associated with Project Gutenberg-tm.

1.E.5. Do not copy, display, perform, distribute or redistribute this

electronic work, or any part of this electronic work, without

prominently displaying the sentence set forth in paragraph 1.E.1 with

active links or immediate access to the full terms of the Project

Gutenberg-tm License.

1.E.6. You may convert to and distribute this work in any binary,

compressed, marked up, nonproprietary or proprietary form, including any

word processing or hypertext form. However, if you provide access to or

distribute copies of a Project Gutenberg-tm work in a format other than

"Plain Vanilla ASCII" or other format used in the official version

posted on the official Project Gutenberg-tm web site (www.gutenberg.net),

you must, at no additional cost, fee or expense to the user, provide a

copy, a means of exporting a copy, or a means of obtaining a copy upon

request, of the work in its original "Plain Vanilla ASCII" or other

form. Any alternate format must include the full Project Gutenberg-tm

License as specified in paragraph 1.E.1.

1.E.7. Do not charge a fee for access to, viewing, displaying,

performing, copying or distributing any Project Gutenberg-tm works

unless you comply with paragraph 1.E.8 or 1.E.9.

1.E.8. You may charge a reasonable fee for copies of or providing

access to or distributing Project Gutenberg-tm electronic works provided

that

- You pay a royalty fee of 20% of the gross profits you derive from

the use of Project Gutenberg-tm works calculated using the method

you already use to calculate your applicable taxes. The fee is

owed to the owner of the Project Gutenberg-tm trademark, but he

has agreed to donate royalties under this paragraph to the

Project Gutenberg Literary Archive Foundation. Royalty payments

must be paid within 60 days following each date on which you

prepare (or are legally required to prepare) your periodic tax

returns. Royalty payments should be clearly marked as such and

sent to the Project Gutenberg Literary Archive Foundation at the

address specified in Section 4, "Information about donations to

the Project Gutenberg Literary Archive Foundation."

- You provide a full refund of any money paid by a user who notifies

you in writing (or by e-mail) within 30 days of receipt that s/he does not agree to the terms of the full Project Gutenberg-tm License. You must require such a user to return or destroy all copies of the works possessed in a physical medium and discontinue all use of and all access to other copies of Project Gutenberg-tm works.

- You provide, in accordance with paragraph 1.F.3, a full refund of any money paid for a work or a replacement copy, if a defect in the electronic work is discovered and reported to you within 90 days of receipt of the work.

- You comply with all other terms of this agreement for free distribution of Project Gutenberg-tm works.

1.E.9. If you wish to charge a fee or distribute a Project Gutenberg-tm electronic work or group of works on different terms than are set forth in this agreement, you must obtain permission in writing from both the Project Gutenberg Literary Archive Foundation and Michael Hart, the owner of the Project Gutenberg-tm trademark. Contact the Foundation as set forth in Section 3 below.

1.F.

1.F.1. Project Gutenberg volunteers and employees expend considerable effort to identify, do copyright research on, transcribe and proofread public domain works in creating the Project Gutenberg-tm collection. Despite these efforts, Project Gutenberg-tm electronic

works, and the medium on which they may be stored, may contain "Defects," such as, but not limited to, incomplete, inaccurate or corrupt data, transcription errors, a copyright or other intellectual property infringement, a defective or damaged disk or other medium, a computer virus, or computer codes that damage or cannot be read by your equipment.

1.F.2. LIMITED WARRANTY, DISCLAIMER OF DAMAGES - Except for the "Right of Replacement or Refund" described in paragraph 1.F.3, the Project Gutenberg Literary Archive Foundation, the owner of the Project Gutenberg-tm trademark, and any other party distributing a Project Gutenberg-tm electronic work under this agreement, disclaim all liability to you for damages, costs and expenses, including legal fees. YOU AGREE THAT YOU HAVE NO REMEDIES FOR NEGLIGENCE, STRICT LIABILITY, BREACH OF WARRANTY OR BREACH OF CONTRACT EXCEPT THOSE PROVIDED IN PARAGRAPH F3. YOU AGREE THAT THE FOUNDATION, THE TRADEMARK OWNER, AND ANY DISTRIBUTOR UNDER THIS AGREEMENT WILL NOT BE LIABLE TO YOU FOR ACTUAL, DIRECT, INDIRECT, CONSEQUENTIAL, PUNITIVE OR INCIDENTAL DAMAGES EVEN IF YOU GIVE NOTICE OF THE POSSIBILITY OF SUCH DAMAGE.

1.F.3. LIMITED RIGHT OF REPLACEMENT OR REFUND - If you

discover a

defect in this electronic work within 90 days of receiving it, you can receive a refund of the money (if any) you paid for it by sending a written explanation to the person you received the work from. If you received the work on a physical medium, you must return the medium with

your written explanation. The person or entity that provided you with the defective work may elect to provide a replacement copy in lieu of a

refund. If you received the work electronically, the person or entity providing it to you may choose to give you a second opportunity to receive the work electronically in lieu of a refund. If the second copy is also defective, you may demand a refund in writing without further opportunities to fix the problem.

1.F.4. Except for the limited right of replacement or refund set forth in paragraph 1.F.3, this work is provided to you 'AS-IS' WITH NO OTHER

WARRANTIES OF ANY KIND, EXPRESS OR IMPLIED, INCLUDING BUT NOT LIMITED TO

WARRANTIES OF MERCHANTIBILITY OR FITNESS FOR ANY PURPOSE.

1.F.5. Some states do not allow disclaimers of certain implied warranties or the exclusion or limitation of certain types of damages. If any disclaimer or limitation set forth in this agreement violates the law of the state applicable to this agreement, the agreement shall be interpreted to make the maximum disclaimer or limitation permitted by

the applicable state law. The invalidity or unenforceability of any provision of this agreement shall not void the remaining provisions.

1.F.6. INDEMNITY - You agree to indemnify and hold the Foundation, the trademark owner, any agent or employee of the Foundation, anyone providing copies of Project Gutenberg-tm electronic works in accordance with this agreement, and any volunteers associated with the production, promotion and distribution of Project Gutenberg-tm electronic works, harmless from all liability, costs and expenses, including legal fees, that arise directly or indirectly from any of the following which you do or cause to occur: (a) distribution of this or any Project Gutenberg-tm work, (b) alteration, modification, or additions or deletions to any Project Gutenberg-tm work, and (c) any Defect you cause.

Section 2. Information about the Mission of Project Gutenberg-tm

Project Gutenberg-tm is synonymous with the free distribution of electronic works in formats readable by the widest variety of computers including obsolete, old, middle-aged and new computers. It exists because of the efforts of hundreds of volunteers and donations from people in all walks of life.

Volunteers and financial support to provide volunteers with the assistance they need, is critical to reaching Project Gutenberg-tm's goals and ensuring that the Project Gutenberg-tm collection will remain freely available for generations to come. In 2001, the Project

Gutenberg Literary Archive Foundation was created to provide a secure

and permanent future for Project Gutenberg-tm and future generations.

To learn more about the Project Gutenberg Literary Archive Foundation

and how your efforts and donations can help, see Sections 3 and 4

and the Foundation web page at http://www.pglaf.org.

Section 3. Information about the Project Gutenberg Literary Archive

Foundation

The Project Gutenberg Literary Archive Foundation is a non profit

501(c)(3) educational corporation organized under the laws of the

state of Mississippi and granted tax exempt status by the Internal

Revenue Service. The Foundation's EIN or federal tax identification

number is 64-6221541. Its 501(c)(3) letter is posted at

http://pglaf.org/fundraising. Contributions to the Project Gutenberg

Literary Archive Foundation are tax deductible to the full extent

permitted by U.S. federal laws and your state's laws.

The Foundation's principal office is located at 4557 Melan Dr. S.

Fairbanks, AK, 99712., but its volunteers and employees are scattered

throughout numerous locations. Its business office is located at

809 North 1500 West, Salt Lake City, UT 84116, (801) 596-1887, email

business@pglaf.org. Email contact links and up to date contact

information can be found at the Foundation's web site and official

page at http://pglaf.org

For additional contact information:

Dr. Gregory B. Newby

Chief Executive and Director

gbnewby@pglaf.org

Section 4. Information about Donations to the Project Gutenberg Literary Archive Foundation

Project Gutenberg-tm depends upon and cannot survive without wide spread public support and donations to carry out its mission of increasing the number of public domain and licensed works that can be freely distributed in machine readable form accessible by the widest array of equipment including outdated equipment. Many small donations ($1 to $5,000) are particularly important to maintaining tax exempt status with the IRS.

The Foundation is committed to complying with the laws regulating charities and charitable donations in all 50 states of the United States. Compliance requirements are not uniform and it takes a considerable effort, much paperwork and many fees to meet and keep up with these requirements. We do not solicit donations in locations where we have not received written confirmation of compliance. To SEND DONATIONS or determine the status of compliance for any particular state visit http://pglaf.org

While we cannot and do not solicit contributions from states where we have not met the solicitation requirements, we know of no prohibition

against accepting unsolicited donations from donors in such states who

approach us with offers to donate.

International donations are gratefully accepted, but we cannot make any statements concerning tax treatment of donations received from outside the United States. U.S. laws alone swamp our small staff.

Please check the Project Gutenberg Web pages for current donation methods and addresses. Donations are accepted in a number of other ways including including checks, online payments and credit card donations. To donate, please visit: http://pglaf.org/donate

Section 5. General Information About Project Gutenberg-tm electronic works.

Professor Michael S. Hart is the originator of the Project Gutenberg-tm concept of a library of electronic works that could be freely shared with anyone. For thirty years, he produced and distributed Project Gutenberg-tm eBooks with only a loose network of volunteer support.

Project Gutenberg-tm eBooks are often created from several printed editions, all of which are confirmed as Public Domain in the U.S. unless a copyright notice is included. Thus, we do not necessarily keep eBooks in compliance with any particular paper edition.

Most people start at our Web site which has the main PG search facility:

http://www.gutenberg.net

This Web site includes information about Project Gutenberg-tm, including how to make donations to the Project Gutenberg Literary

Archive Foundation, how to help produce our new eBooks, and how to subscribe to our email newsletter to hear about new eBooks.

Document Outline

- THE PILGRIM'S PROGRESS
  - From This World To That Which Is To Come
    - by
  - John Bunyan
  - Part One
    - DELIVERED UNDER THE SIMILITUDE OF A DREAM BY JOHN BUNYAN
    - The Author's Apology for his Book
- THE PILGRIM'S PROGRESS
  - In the Similitude of a Dream